A CHOICE

COLLECTION

OF

Family Prayers,

For every

DAY in the WEEK.

To which are added a few

DIVINE POEMS,

BY THE

Collector, JOS. MILLER, School-Master.

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AN

EXHORTATION TO FAMILY PRAYER.

PRAYER is a Service we owe to the Great and Holy God, who is our Creator and Preſerver, and we his poor indigent Cratures, who depend upon him for all the Comforts and Neceſſaries of Soul and Body. And this Duty and Service is not only moſt reaſonable, as it is an humble Acknowledgment of God's Sovereignty over us; but it is, we find in many Places in the Holy Scriptures, expreſly enjoin'd by our Bleſſed Savieur and his Apoſtles, as a neceſſary Condition of having all our Wants both ſpiritual and temporal ſupply'd.

Our bleſſed Saviour Jeſus Chriſt hath been pleas'd to make our aſking of Things temporal and ſpiritual, the only Means of receiving them: *Aſk and it ſhall be given you, ſeek and you ſhall find.* And St. *James* expreſly tells us, *that we have not, becauſe we aſk not*: And St. *Paul*'s Precept is, *That in every Thing by Prayer and Supplication, with Thankſgiving, we ſhould let our Requeſts be made known unto God,* Phil. iv. 6.

Now

Now the Reaſon why our gracious God requires us to pray unto him for his Bleſſings and divine Aſſiſtance, is not, that he wants to be inform'd of what our Neceſſities are; for he underſtands them much better than we do our ſelves; and as our Saviour ſays (*Mat.* vi. 8.) *he knows what Things we have need of before we aſk him.* But the Deſign of making Prayer a religious Ordinance, and of obliging Chriſtians to aſk that they may receive, is to preſerve in their Minds a conſtant Senſe of their Dependance upon the Almighty God, and of their manifold Obligations to him; that ſo this daily Acknowledgment of the divine Power and Goodneſs, may preſerve in Creatures a conſtant Fear and Love of their Creator, and an habitual Reverence and Obedience to him and his holy Laws.

From hence appears the Reaſonableneſs and Neceſſity of frequent Prayer; both in regard to the daily Wants of our Souls and Bodies, which God hath no where promiſed to ſupply, but on our earneſt Prayer to him; and alſo, becauſe the Cares and tranſient Pleaſures of this World, are very apt to make us forget the Things of the next Life, unleſs an heavenly Temper, and a Senſe of the Being and Goodneſs of God, be preſerved upon our Souls by the Exerciſe of frequent Prayer, which is a converſing with God, and the neareſt Communication we can have with him, as long as we continue here in this World.

The Apoſtle commands us (1 *Theſ.* v. 17) *to pray without ceaſing*, that is frequently and conſtantly; we are ſaid to do a Thing continually when we do it ſeaſonably, when we Pray at ſtated Times, Morning and Evening, every Day. And we are commanded to continue in Prayer, and watch in the ſame; and the ſame Apoſtle ſpeaks of labouring fervently in Prayer, *Coloſ.* iv. 12. From all which we learn, that

this

this Service muſt be perform'd by Chriſtians frequently and earneſtly.

We read in the Scriptures of the Hours of Prayer, and we find particularly (*Pſ.* lv. 17, and *Dan.* vi. 10.) that it was the Practice of *David* and *Daniel*, two pious and holy Men, to pray to God three Times a Day.

As to the Public Service of the Church, and the Times of attending that, every Chriſtian is to be governed by the Orders and Cuſtoms of the Place and Nation in which he lives, if not contrary to the Laws of God, and is in Duty obliged to attend it, and to join with his fellow Chriſtians in praying for their common Neceſſities, as often as Health and neceſſary Buſineſs will give them Leave, and more eſpecially on the Lord's-Day, which is ſet apart for that End and Purpoſe.

But as to Family or private Prayer, altho' there is no expreſs and poſitive Command how many Times a Day it ſhall be perform'd, I think no Perſon or Family can be eſteemed religious, who do not perform this Duty of praying to God at leaſt every Morning and Evening. Surely none who are religiouſly diſpoſed can think it unreaſonable to pray to God with their Families twice a Day, at leaſt; and if their Hearts are right, they will readily make it ſuit with their Condition and Buſineſs.

In the Morning, when they riſe from their Reſt, and before they enter upon their daily Buſineſs, what can become Chriſtians more, than to fall down on their knees before God, to thank and praiſe him for his Preſervation the Night paſt, to beg his Bleſſing upon the Buſineſs of the following Day, and his Protection of Body and Soul amidſt the Dangers and Temptations of a wicked World? And in the Evening after they return from their temporal Affairs,

and

and before they go to Reſt, can any Thing be more proper for devout, and ſerious Chriſtians, than humbly to acknowledge the Goodneſs of God, and to make Confeſſion of their own Sins and Unworthineſs; and then upon ſincere Sorrow for what is paſt, with hearty Reſolutions for a better Conduct for the future, to aſk Forgiveneſs, and the Continuance of his Favour and Protection the Night following?

They who can live in the daily Neglect of ſo reaſonable a Service, and can lie down and riſe again without thinking of God, and go about their Buſineſs without begging his Bleſſing and Direction, can have but very little Religion, but may rather be ſaid to live without God in the World.

The Practice of daily Prayer ſettles in Families a Face and Spirit of Religion; ſo as no Member thereof can intirely forget God and another World, while they are every Day reminded of both.

Many more Arguments might be added to urge the Neceſſity of daily Prayer in Families, and the great Benefit that will certainly attend the due Performance thereof; but, we may reaſonably hope, that theſe already offer'd are ſufficient to perſwade every ſerious Houſhoulder, who wiſhes well to himſelf and thoſe under his Care, (with Reſpect to his, and their eternal Welfare,) to ſet about it immediately.

To conclude, I would adviſe the Reader to ſee what is ſaid concerning Family Prayer in that excellent Treatiſe call'd *The* * *Whole Duty of Man*. I ſhall only mention one Paſſage from that Author, relating to Family Prayer: "Let no Man (ſays he) that profeſſes himſelf a Chriſtian keep ſo heatheniſh a Family as not to ſee that God be ~~duly~~ daily worſhiped in it."

MILLSBRIDGE,
April 19, 1760

* *See* Chap. v. Page 118.

The following DIRECTIONS are taken from *The Whole Duty of Man.*

Reader;

As ſoon as ever thou awakeſt in the Morning lift up thy Heart to God, in this, or the like ſhort Prayer.

LORD, as thou haſt awaked my Body from Sleep, ſo by thy Grace awaken my Soul from Sin; and make me ſo to walk before thee this Day, and all the Days of my Life, that when the laſt Trumpet ſhall awake me out of my Grave, I may riſe to the Life immortal through Jeſus Chriſt.

At thy firſt kneeling down to Prayers, ſay,

O holy, bleſſed, and glorious Trinity, three Perſons, and one God, have mercy upon me a miſerable Sinner.

LORD, I know not what to pray for as I ought: O let thy Spirit help my Infirmities, and enable me to offer up a ſpiritual Sacrifice, acceptable to thee by Jeſus Chriſt.

AS thou art putting off thy Clothes, think with thyſelf that the Time approaches that thou muſt put off thy Body alſo, and then thy Soul muſt appear naked before God's Judgement's Seat; and therefore thou hadſt need be careful to make it ſo clean and pure, by Repentance and Holineſs, that he who will not look on Iniquity, may graciouſly behold and accept it.

Let thy Bed put thee in mind of thy Grave; and when thou lieſt down ſay, O Bleſſed Saviour, who by thy precious Death and Burial didſt take away the Sting of Death, and the Power of the Grave, grant me the joyful Fruits of that thy Victory, and be thou to me in Life and Death an Advantage.

I will lay me down in Peace and take my Reſt; for it is thou, Lord, only, that makeſt me to dwell in Safety.

Into thy Hands I commend my Spirit; for thou haſt redeemed it, O Lord, thou God of Truth.

The two Prayers next following, are taken from the Rev. Mr. Burkitt's Young Man's Guide: *And thoſe Perſons that are not willing to take the Pains of getting them by Heart, are adviſed to tranſcribe them at the End of their Common Prayer Books; and always repeat them, when they attend Divine Service at the Houſe of Prayer.*

A Prayer at our firſt Entrance into the Church.

LORD, I am now in thy Houſe, aſſiſt, I pray thee, and accept of my Services; enable me, and all who are this Day met in thy Name, to worſhip thee in Spirit and in Truth. Let thy Holy Spirit help our Infirmities, and diſpoſe our Hearts to Seriouſneſs, Attention, and Devotion; and grant that we may improve this Opportunity to the Honour of thy holy Name, and the Benefit of our Souls, through Jeſus Chriſt our Saviour. *Amen.*

A Prayer after Service is ended.

BLESSED be thy Name, O Lord, for this Opportunity of attending thee in thy Houſe and Service. Grant that I, and all that profeſs thy Name, may be Doers of thy Word, and not Hearers only: Pardon our Wanderings and Imperfections, and accept both us, and our Services, through our only Mediator Jeſus Chriſt. *Amen.*

Notwithſtanding all that hath been ſaid, in the foregoing Exhortation to Family Prayer, touching the indeſpenſible Neceſſity of the due Performance thereof; Yet 'tis to be feared, that but very few Houſholders will be perſuaded to the daily Practice of this Duty. However, ſuch Perſons as willfully neglect a poſitive Duty, would do well to conſider, that Sins of Omiſſion are as damnable as Sins of Commiſſion.

Perhaps

Perhaps ſome Perſons of low Life (for whoſe Uſe chiefly the following Prayers are collected) will be apt to object againſt this Practice; and be ready to ſay, That it will take up too much Time from their ſecular Employments, &c. But I'm apt to believe, that they who make ſuch Objections againſt ſpending a Quarter of an Hour every Day, Morning and Evening in Family Prayer, have no real Love for God; and conſequently have not a due Care for their temporal and eternal Welfare: For if they had, they wou'd not (I think) grudge, at ſo ſmall a Pittance of their Time being ſpent in this religious Exerciſe.

Prayers for Families.

On the *Lord's Day*, in the *Morning*.

By Dr. PATRICK.

O MOST holy and eternally bleſſed God; the Heaven, and the Heaven of Heavens is thine, the Earth alſo, with all that therein is; thou art every where, and canſt not be excluded from any place; but art preſent to the greateſt Secrets of our Souls, and ſeeſt the cloſeſt and moſt retired Thoughts of our Hearts. Thou knoweſt very well with what Deſigns and Affections we now bow ourſelves before thee, and canſt not be deceived by any words we are able to ſpeak in thy Praiſe, whilſt our Hearts are far from thy Fear and Love.

Behold, O Lord, our Hearts are full with Deſires to be poſſeſſed with a mighty reverend Senſe of thee, and all the Benefits that thou haſt beſtowed upon us; and to be lifted up to Heaven in Love to thee and Joy in thee, whilſt we bleſs and praiſe thee, and ſpeak good of thy Name.

We here remember with all Humility and Thankfulneſs, that thou art our Creator, and acknowledge thy Care and Providence over thy antient People, in bleſſing and ſanctifying a Day, wherein thou thyſelf reſtedſt from thy Works, that they might ceaſe from all other Employments, and admire thy wonderful Works; extol thy Power, bleſs thy Goodneſs, and be aſtoniſhed at thy Wiſdom, in making, preſerving, adorning, and governing this excellent Frame of the World. The Heavens declare thy Glory, O God, and the Firmament ſhew thy handy Work. The whole Earth is full of thy rich Goodneſs; ſo is the great and wide Sea, wherein are Things moving innumerable, both ſmall and great living Creatures. There is Nothing but what ſpeaks of thee, and above all the Children of Men, whom thou haſt wonderfully made; and curiouſly wrought, and impreſſed with thine own Image, that they might underſtand thee, in all, and above all Things.

The Variety, the Order, the Stedfaſtneſs of all thy Works in this great World, abundantly utter thy adorable Perfections. But thou, O Lord, by thy Goodneſs, in giving thy Son for us, and then raiſing him from the Dead, and ſetting him at thy right Hand, haſt given us new Matters of Wonder and Praiſe; and conſecrated a better Reſt and Holy-Day of rejoicing; wherein we ſhould behold the Glories of another World, and have before our Eyes the Happineſs thou intendeſt for us there, together with all the excellent Means which lead unto it. Thou giveſt us Occaſion not only to reflect on all the good Things thou haſt provided for our Bodies, which we can never acknowledge enough; the very Health and Eaſe of one Day, deſerves the Thankfulneſs of many; but we muſt alſo Remember, that we are thy redeemed Ones, and that thou haſt done great Things for our Souls in thy Son Jeſus, who is entered into the Heavens for us, and gone to prepare a reſting Place for all thoſe that follow him. Theſe exceeding Riches of thy Grace infinitely ſurpaſſes all our Acknowledgements; ſince

all

all the Praiſes we are able to render thee, are leſs than is Due for thy temporal Bleſſings. To this Love we owe the Knowledge of thee, the true and only God, our freedom from Idolatry and vain Converſation; the true Principles of holy Living; the Benefit of Repentance, the Promiſe of a Pardon, the Aſſiſtance of thy holy Spirit, the Miniſtry of thy Angels; the Hope of Immortal Life; and the Pledges our Lord hath left us of his endleſs Love. To this we owe thy forbearance in the Day of our Ignorance; thy unwearied Patience towards us in a continual Rebellion, and thy earneſt Intreaties of us, when we were paſſionately bent upon our own Deſtruction. Thou haſt ſent us in much Love Inſtructors and Guides to Bleſſedneſs. We have had the Benefit of ſundry pious Sermons, good Examples, wholeſome Admonitions, and ſerious Counſels of the Power of the Holy Ghoſt, and divers Reſtraints of Fear, and Shame, and Love; and thou ſtill purſueſt us with thy merciful Kindneſs, and intreats us to attend to thy gracious Invitations, and receive thy Bleſſings, and make thee our Choice, and be eternally happy in thy divine Favour and Likeneſs. What ſhall we render to the Lord for all his Benefits towards us? O help us to manifeſt our real and unfeigned Deſires; to make ſome worthy Returns of thee, by our careful Improvement of the holy Opportunity which thou this Day putteſt into our Hands. O that our Minds may be more enlightened, to underſtand the Truth as it is in Jeſus; that our Wills may be more ſtedfaſtly reſolved to cleave unto it; that our Affections may be excited to a ſtronger and more ardent Love to thee, and to a greater Delight in thee; and all the Powers of our Souls diſpoſed to ſerve thee at all other Times, [illegible] chearfully and readily, and in all the Duties of Piety, Soberneſs, Righteouſneſs, and Mercy. So that every Day may become an holy Reſt to the Lord, by ceaſing to do Evil, and conſtantly doing well; and we may glorify thee through our whole Life; in all our Actions, ſhewing forth thy Praiſe, who haſt called us out of

Darkneſs

Darkneſs into thy marvellous Light; and enlighten good Lord, the whole World, with the Beams of thy glorious Goſpel; and diſpoſe the Hearts of all Chriſtian People, among whom the Sun of Righteouſneſs has ſhined ſo long, to walk as the Children of the Light; that ſo they may offer up unto thee, this Day, moſt acceptable Sacrifices, for themſelves, and for all Mankind; and be fitted and prepared by ſerving thee in Righteouſneſs and true Holineſs here, to ſhine for ever in his heavenly Kingdom, with Chriſt Jeſus our Saviour; by whom thou haſt given us a good Hope in thee, that thou wilt hear our Prayers, and do for us above all we can aſk, or think, which we humbly beg, in thoſe Words which he hath taught us, ſaying, *Our Father*, &c.

SUNDAY NIGHT.

Dr. PATRICK.

ETERNALLY bleſſed, and infinitely glorious Lord God, who keepeſt Mercy for thouſands, and forgiveſt the Iniquity of all truly penitent and returning Sinners; we preſent ourſelves this Evening before thee, acknowledging our manifold Sins, whereby we have expoſed Ourſelves to thy juſt Diſpleaſure.

We have been unmindful both of our Duty and Intereſt; have broken thy holy Laws, diſhonoured our holy Religion, and willfully neglected the great Salvation thy bleſſed Son purchaſed and procured for Mankind.

We have come without due Preparation to thy ſolemn Worſhip, and have been heedleſs and unattentive in hearing thy Word. O, how cold and flat have we been in thy Praiſes! How earthly, dull, and diſtracted in our Prayers.

How ſeldom have we been ſeriouſly exerciſed in holy Meditation! How ſeldom have we recollected thy multiplied Mercies to us, ſo as to become ſenſible of the many Obligations we are under to thee for them,

them, or ſo thought on our ways as to turn our Feet to thy Teſtimonies.

But O Lord, we humbly pray thee for Jeſus Chriſt ſake to forgive us all our paſt Offences. Direct and guide us in the Way of Truth and Holineſs: And that we may always fear thee our God; help us to ſet thee always before us, and ſo to obſerve and conſider thy all-ſeeing Eye that we may dread to offend thee.

Reform what ever thou ſeeſt amiſs in the Temper and Diſpoſitions of our Minds; and be thou graciouſly pleaſed to conduct us ſafe through all the Temptations and Troubles of this World. To this End, enable us ſtrictly to follow the Example of Jeſus Chriſt, and manfully to fight under his Banner, againſt the World, the Fleſh and the Devil, vigorouſly oppoſing, and valiantly conquering all the Enemies of our Souls. Help us in conformity to his Death, to die daily unto Sin, and in conformity to his Reſurrection to riſe to a life of Holineſs and Obedience, that ſo we may receive the Prize of a glorious and incorruptible Inheritance. O Lord, we render to thee our moſt humble and thankful Acknowledgements, for thy many and undeſerved Mercies. It was thy Hand that formed us. It was thou that gaveſt us Life, and Breath, and Being, our Food and Raiment, our Health and Strength, our Eaſe and Liberty, the Uſe of of our Limbs, and the exerciſe of our Reaſon and Underſtanding, are all derived from thee. We thereſore render unto thee, O thou bountiful giver of all Good, our Praiſes and Thankſgivings, for thy temporal Mercies to us, which we are utterly unworthy of.

But above all, O Lord, we praiſe thee for thy ſpiritual Mercies; for bleſſing us in heavenly Things in Chriſt Jeſus; which tend to the renewing us after thy Likeneſs in this Life, and to the ſanctifying and preparing us, for that which is to come.

For ever bleſſed be thy Name, that our compaſſionate Redeemer took upon him our human Fleſh.

We Praiſe thee for his holy Doctrine and exemplary Life; that he gave himſelf to Death to purchaſe our Redemption, that he compleated that great Work by his glorious Reſurrection. We bleſs thee that he hath begotten us again to the lively Hope of an Inheritance, incorruptible and undefiled, that fadeth not away; which is reſerved in Heaven for all who by patient Continuance in well Doing, ſeek for Glory and Honour and Immortality. We Praiſe thee for his glorious Aſcenſion into Heaven, there to intercede in thy Preſence for us; for ſending the Holy-Ghoſt to comfort and aſſiſt us; for appointing a Succeſſion of Men to preach this, and propogate the Knowledge and Practice of heavenly Doctrine, and to adminiſter the holy Sacrament, the Seals of my Covenant.

We thank thee O heavenly Father, for all the precious Promiſes in the Goſpel of thy Son; and that thou haſt made our Duty ſo neceſſary to our Happineſs. O! that we may all effectually apply our Minds to the Conſideration of thy manifold Mercies, that they may work in our Souls all thoſe divine Virtues, Diſpoſitions, and Affections which they are deſign'd by thee to produce in us.

Extend thy Mercy, O God, to the whole World, that it may be great among the Gentiles, from the riſing of the Sun, to the going down of the ſame.

Bleſs thy univerſal Church. Put an End to all Schiſm and Diviſion, Strife and Contention; purify and cleanſe it from Profaneneſs and Ungodlineſs; from Superſtition, Hereſy and falſe Doctrine; and make it the Joy of the whole Earth.

Be Gracious to theſe ſinful Nations to which we belong; forgive our many and great Sins; and particularly we pray thee Pardon our abuſe of Time ſet apart for thy more immediate Worſhip; our unthankfulneſs for the light of thy Goſpel, and walking contrary to thy Precepts, waſh us throughly from our Iniquities, and cleanſe us from our Sins; and grant that by Unity and Charity, and Holineſs to

Life,

Life we may glorify thy great Name, and adorn the Doctrine of God our Saviour in all Things.

Continue the Light of thy Goſpel among us: Defeat and overthrow the Deſigns of evil Men, that would pervert the Truth of it.

Be thou pleaſed to further with thy Bleſſing all thoſe good Deſigns, that are for the Advancement of true Religion and Virtue, let no Artifices of the Devil or wicked Men, render them ineffectual.

Guide and defend our moſt gracious Sovereign King George; let his Days be many, his Councils wiſe and religious, and his Reign happy to himſelf and his People. Let a Senſe of the ineſtimable Value of Souls inſpire all Biſhops and Paſtors, exciting them to promote and forward the Salvation of Men, by Soundneſs of Doctrine, and Holineſs of Life, and a due Adminiſtration of thy holy Sacraments.

O thou that art the Father of Mercies, relieve all that are in Affliction, of any Kind whatſoever; and grant that all may have Cauſe to ſay, it is good for them that they have been in Trouble.

Be gracious and favourable to us that are here before thee; forgive us all our Sins, and remember not the Iniquities of our holy Things. Defend and protect us this Night from all thoſe Dangers and Miſchiefs that may juſtly overtake us; refreſh our frail Bodies with quiet and moderate Reſt, and help us in the renewed Strength thereof, vigorouſly to ſerve thee in the faithful Diſcharge of the Duties of the following Day. And in that, and in all other Days, enable us to live to thy Honour and Glory; that in the End of them we may live with thee thro' our Lord Jeſus Chriſt, in whoſe prevailing Name and Words we ſum up all our wants.

Our Father, &c.

MONDAY MORNING.

Mr. NELSON.

ALmighty God, Father of all Mercies, we thy unworthy Servants do give thee moſt humble and hearty Thanks, for all thy Goodneſs and loving Kindneſs to us and all Men. We bleſs thee for our Creation, and Preſervation, particularly that thou haſt vouchſafed to deliver us from all the Perils and Dangers of the Night paſt, and for all the Bleſſings of this Life: But above all for thine ineſtimable Love in the Redemption of the World, by our Lord Jeſus Chriſt, for the Means of Grace and the Hope of Glory. And we beſeech thee to give us that due Senſe of all thy Mercies, that our Hearts may be unfeignedly thankful, and that we may ſhew forth thy Praiſe, not only with our Lips, but in our Lives, by giving up our ſelves to thy Service, and by walking before thee in Holineſs and Righteouſneſs all our Days. We acknowledge, O Lord, that our many great and manifold Sins have rendered us unworthy of any of thy Favours; but O Almighty and everlaſting God, who hateſt Nothing that thou haſt made, and doſt forgive the Sins of all them that are truly penitent, create and make in us new and contrite Hearts, that we worthily lamenting our Sins, and acknowledging our Wretchedneſs, may obtain of thee, the God of all Mercy, perfect Remiſſion and Forgiveneſs. Raiſe up thy Power and come amongſt us, and with great Might ſuccour us, that whereas through our Sins and Wickedneſſes, we are ſore loſt and hindered in running the Race that is ſet before us, thy bountiful Grace and Mercy may ſpeedily help and deliver us.

And thou, O God, who knoweſt us to be ſet in the midſt of ſo many great Dangers, that by Reaſon of the Frailty of our Natures we cannot always ſtand upright,

upright, grant to us ſuch Strength and Protection, as may ſupport us in all Dangers, and carry us through all Temptations. Give unto us, O Lord, the Aſſiſtance of thy Holy Spirit, that for the Time to come, we may think and do always ſuch things as be right, that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy Will; that thy Grace may always ſo prevent and follow us, as to make us continually to be given to all good Works. Graft in our Hearts the Love of thy Name, increaſe in us true Religion, nouriſh us with all Goodneſs, and of thy great Mercy keep us in the ſame; and thou, O God, whoſe never-failing Providence ordereth all things, both in Heaven and Earth; put from us we, beſeech thee, all hurtful Things, and give us thoſe Things which are profitable for us. And ſince it is thou alone who canſt order the unruly Wills, and Affections of ſinful Men, grant that we love the Things which thou commandeſt, and deſire that which thou doſt promiſe, that ſo among the ſundry and manifold Changes of the World, our Hearts may ſurely there be fixed, where true joys are to be found.

Diſpoſe us by all Means of Grace we enjoy, to attain that everlaſting Salvation thou haſt promiſed, that we may both preſerve and know thoſe things, which we ought to do, and may have Grace and Power faithfully to fulfil the ſame.

Teach us, O Lord, ſo to number our Days, that we may apply Hearts unto true Wiſdom; and grant that neither the Splendor of any Thing that is great, nor the Conceit of any Thing that is good in us, may any way withdraw our Eyes from looking upon ourſelves as ſinful Duſt and Aſhes; but that we may preſs forward towards the Prize of the high Calling that is before us, with Faith and Patience, with Humility and Meekneſs, with Mortification and Self-denial, with Charity and conſtant Perſeverance unto the End; that ſo when we ſhall depart this Life, we may ſleep in the Lord; and at the general

neral Reſurrection in the laſt Day, we may be found acceptable in thy Sight, and receive that Bleſſing which thy beloved Son ſhall then beſtow upon all thoſe that truly love and fear thee.

Charge thy holy Providence, O Almighty God, we beſeech thee, with us this Day; and vouchſafe to direct, ſanctify, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Commandments, that through thy moſt mighty Protection, both here and ever, we may be preſerved in Body and Soul through Jeſus Chriſt our Lord; in whoſe bleſſed Name and Words we conclude our imperfect Prayers, ſaying,

Our Father, &c.

MONDAY NIGHT.

Dr. Innett.

O LORD, our heavenly Father, almighty and everlaſting God, who art a God hearing Prayers, forgiving Iniquity, Tranſgreſſion and Sin; hear us, ſinful Duſt and Aſhes, that in the Multitude of thy Mercies we may come into thy Preſence to make our Supplications before thee. O caſt us not away from thy Preſence, nor take thy holy Spirit from us; but let his Aſſiſtance help all our Infirmities, and make all Oblations acceptable before thee.

Whom have we in Heaven but thee, O Lord! And what is there on Earth we deſire in Compariſon of thee, in whom we live and move, and have our Being: If thou but hideſt thy face, a Weight of Sin and Trouble does readily beſet us; if thou takeſt away our Breath we die and turn again to our Duſt; if thou art angry, all our Days are gone, and we bring our Years to an End, as a Tale that is told; but in thee, O Lord, is our Hope, thou art our Strength and our Confidence, and our merciful God; and be thou our Help in the needful Time of Trouble.

ble. Lord, help us againſt the Law in our Members, that wars againſt the Law in our Minds; againſt the Wiles and Subtleties of him, who ſeeks whom he may devour; and through thy Strength make us Conquerors over all Temptations. Let no Sin get Dominion over us but ſay unto us, thou art our Salvation. O Lord teach us to number our Days and apply our Hearts unto Wiſdom, to redeem our Time, becauſe the Days are evil; and to give all Diligence to make our Calling and Election ſure; that we may not only have Hope in this Life, but die in the Lord, and be with Chriſt, which is far better.

Lord be merciful to all that ſit in Darkneſs, and in the Shadow of Death; bring them into thy Light and thy Truth, and guide all our Feet into the Ways of Peace; accept all our Supplications for all Men, for Kings, and all that are put in Authority. Bleſs our moſt gracious Sovereign and all Miniſters of Juſtice under him; make them all zealous of good Works, and let their Light ſhine before Men. Be merciful unto this ſinful Land, and heal the Diſorders thereof; teach us to love and fear thee; make us willing and an obedient People, and do thou delight to dwell among us, and do us good. O remove not thy Candleſtick from amongſt us, but let thy Goſpel be a Light to our Feet and a Lanthorn to our Paths; and teach us all to live as becometh the Goſpel of Peace. Bleſs this Place to which we belong. Let Virtue and Piety, and whatever is Praiſe-worthy and of good Report, flouriſh and abound in it. Bleſs all that are near and dear unto us, by whatever Tie and Relation. Now, O Lord, unto thy Care and Protection we reſign our Selves our Souls and Bodies, beſeeching thee not to Remember againſt us our former Iniquities, nor to lay to our Charge the Sins of this Day; to accept our unfeigned Thanks for all thy Mercies continued or vouchſafed unto this Day. Lord, receive us this Night into thy Arms, refreſh our Bodies with Sleep; defend our Souls from Sin, and let our Perſons and Eſtates, and all that belong unto us, be ſe-

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cure from Danger, for Jeſus Chriſt his Sake, our bleſſed Saviour, and Redeemer; in whoſe Name, and in whoſe Words, we further call upon thee, as he hath taught and commanded us, ſaying,

Our Father, &c.

TUESDAY MORNING.

Dr. HORNECK.

MOST glorious and ever living God, look down we beſeech thee, with the Eyes of Pity and Compaſſion, upon us miſerable Sinners, now proſtrate before thee; and grant a favourable Ear to our unworthy Petitions; thy Mercies already beſtowed upon us, are infinitely beyond our Deſerts; we praiſe thee O God, we acknowledge thee to be the Lord; thou art a tender and compaſſionate Father to all the Sons and Daughters of men; thou haſt protected us from our Birth hitherto, and deliveredſt us from innumerable Dangers; thou haſt been our Refuge, our hiding Place, and Fortreſs in all Afflictions. We return thee, O Lord, moſt hearty Thanks in that thou haſt been pleaſed to add one day more to our Lives, and vouchſafe us the Light of the Morning; thou knoweſt our Frame, and remembereſt that we are but Duſt, and how unable we are to keep ourſelves, and therefore haſt taken Care of us, and to this Moment thy Favours and thy loving Kindneſſes reſt upon our Souls and Bodies. What ſacrifices of Thankſgiving are we bound to offer up unto thee for thine abundant Mercies; for the Aſſiſtance of thy holy Spirit, for thy Word and Ordinances, and for all the Encouragements we have to lay hold on eternal Life! O, make us ſenſible of thy Goodneſs: Let us ſee how ſweet and gracious thou art; and let this Sight work in us a perpetual Hatred of Sin, and a fervent Love to the ways of Holineſs. Diſcover to us the Errors of our Ways; eſtabliſh us with thy Grace

Grace, and uphold us with thy free Spirit; enable us to do thy will, encourage us to cleanſe ourſelves from all Filthineſs of Fleſh and Spirit, and let us not only think of whatever Things are Praiſe-worthy, but likewiſe practice them; and give us earneſt Deſires to imitate the beſt of Mankind, let us delight greatly in thy Commandments. Lord, open the Eyes of our Underſtandings, that we look more earneſtly upon the ſpiritual Riches thou haſt laid up for us, and be enamoured therewith; deſpiſe the Vanities of the World, and ſet our Affections on Things above, that we may at laſt obtain the End of our Faith, and ſit down with the Lamb in everlaſting Glory. Be with us the remaining Part of this Day; make us watchfull over our Senſes; Set a Watch, O Lord, before our Mouths, and keep thou the Door of our Lips; bleſs all our lawful Concerns and Endeavours; proſper whatever thou ſeeſt expedient for us: Give us Courage, Wiſdom, Diſcretion, and Reſolution in our Behaviour towards God and Men: Keep our Thoughts fix'd upon a better Life, that whenever thou ſhalt call us hence, we may be prepared to obey the Summons, through Jeſus Chriſt. Bleſs, O Lord, the holy Catholick Church, whereof we are Members, that by the Purity of its Doctrine, and the pious Examples of its Paſtors and Teachers, we may be able to ſtop the Mouths of ignorant and wicked Men; and make thy Name adored throughout all the Earth. Shower down we beſeech the, the choiceſt of thy Bleſſings upon the Head and Heart of our Sovereign, that he may above all Things ſeek thy Honour and Glory; give him the Victory over all his Enemies; and after a long and proſperous Reign here, grant that he may be numbered with thy Saints in glory everlaſting. Let thy heavenly Grace ſhine forth in all the dark Corners of the Earth, upon Jews, Heathens, and Heriticks; remove their Darkneſs from before their Eyes, and illuminate their Underſtandings, that they may ſee and know thee, the only true God, that with the reſt of Mankind who live in thy

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TUESDAY MORNING.

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Faith and Fear, they may likewiſe be Partakers of that Crown of Glory, reſerved for them in thy heavenly Kingdom, through the Merits and Mediation, of thy Son Jeſus Chriſt, our Lord in whoſe bleſſed Name and Words, we conclude theſe our imperfect Prayers ſaying,

Our Father &c.

TUESDAY NIGHT.

Dr. HORNECK.

HOLY, holy, holy, Lord God of Sabbath. How excellent is thy Name in all the World! thou art to be ſeen in all thy Works, and we have ſeen thee the Day paſt in thy various Mercies and gracious Providences, for which we do here render our moſt humble and hearty Thanks. O God! who is like unto thee? For though dwelleſt on high, yet thou humbleſt thy ſelf to behold the Ways of the Children of Men, and takes Compaſſion upon us ſinful Duſt and Aſhes! We ſee thy Condeſcention and admire it; acknowledge thy loving Kindneſs and praiſe thy Name. Thy Mercy reacheth unto the Heavens and thy Faithfulneſs unto the Clouds. Thou giveſt unto us all that our Hearts, and Faith, and Reaſon can deſire. What a glorious Gift is the Son of thy Boſom! What rich Preſents are thy Promiſes! How induſtrious is thy Providence to engage our Hearts to love thee; yet how backward are we to this Duty; how loth to raiſe our Souls above the World; how unwilling to take thee for our greateſt Treaſure. We ſay and ſpeak glorious Things of thee now and then, but they affect not us as they ought to do. O touch our Hearts and warm them with the Fire of thy Sanctuary, that they may be always bent towards thee, and that our whole Day-Light may be in thy Service. Teach us to neglect our own Wills, that we may the better comply with thine

thine. Thou haſt done great Things for us, denied thy ſelf in thy Glory, Majeſty and Splendor to do us good. Give to us willing Minds and chearful Hearts to obey all thy Commandments, and enable us to act, ſpeak, and live as in thy Preſence. Let no Condition thou thinkeſt fit to place us in, be uneaſy or unpleaſant to us: And whenever thou layeſt thy chaſtening Hand upon us, let us look upon thy Providence as intended for our good. Whenever we are exerciſed by Temptations, let us not grow impatient, but reſt in an humble and chearful Reſignation to thy Will. Fit us for the Hour of Death, and let us not delay our Repentance to a ſick Bed. Let the Thoughts of Death be always in our Minds, that ſo we may prepare our ſelves for thy coming. Take us into thy Protection this Night, O thou Shepherd of *Iſrael*, who neither ſlumbereſt nor ſleepeſt; ſpread thy Wings over us and we ſhall be ſafe. Fit us for the Duties of the following Day; teach us to commune with our own Hearts upon our Beds; and to meditate on thy wondrous Works. Let our Reſt be comfortable to the refreſhing of our Bodies, that we may be the better enabled to diſcharge our Duties on the Morrow. Let our everlaſting Reſt be never out of our Minds, and from the Sweetneſs of our Reſt upon our Beds, let us conſider how much ſweeter our eternal Reſt will be in thy Boſom. Baniſh from our Minds all foolliſh and vain Imaginations; and let us always think our ſelves moſt happy, when we think on thee who art moſt bleſſed for ever. Viſit us with the Favour thou beareſt unto thy own People; and give us all ſuch Reſolutions to ſerve thee, that we may never be faint or weary in thy Service, through Jeſus Chriſt our Lord, in whoſe bleſſed Name and Words we further call upon thee, ſaying, *Our Father*, &c.

WEDNESDAY.

WEDNESDAY MORNING.

Dr. PATRICK.

O MOST great and mighty Lord, the Poſſeſſor of Heaven and Earth, all the Angels worſhip and adore thy incomprehenſible Majeſty with the humbleſt Reverence, and rejoice in rendering Praiſe, Bleſſing and Thankſgiving to thee, the Father of Spirits: For thou haſt created all Things, and in Wiſdom haſt thou made them all, and ſpread thy tender Mercies over all thy Works. It is no leſs our Happineſs than our Duty to join our Hearts and Voices with that heavenly Hoſt, moſt gratefully to acknowledge thy Bounty to us, amongſt the reſt of thy Creatures; and thy particular Grace and Favour in our Lord Jeſus Chriſt, our moſt merciful Saviour and Redeemer. We can never ſufficiently admire that Love which gave him to die for us, and hath made him the Life of Glory; that he may be the Author of eternal Salvation to all thoſe that obey him. All the Love we have is too little to give thee, to whom all our Services are due by a former Title. Our higheſt Praiſes fall infinitely ſhort of thy moſt excellent Majeſty; and we are aſhamed of the moſt affectionate Thanks we can render to thee, for thoſe ineſtimable Benefits which thou haſt conferred on us, and ſo long continued to us.

How much greater Reaſon then have we to be abaſhed at our ſhameful Ingratitude and Diſobedience to thy divine Majeſty; for which we are heartily ſorry, and do now moſt earneſtly repent our ſelves of it; unfeignedly reſolving and proteſting to be more faithful for the Time to come. Pardon us therefore, good Lord, and receive us unto thy Mercy: Accept of our renewed Vows to ſtudy and do our Duties conſcientiouſly, towards thee and towards all Men. And as thou haſt excited thoſe holy Deſires and Purpoſes

Purpoſes in our Hearts, ſo enable us to perform them conſtantly in the whole Courſe of our Lives.

Our bleſſed Saviour hath told us, thou wilt as readily give thy holy Spirit to them that aſk it, as a Parent will give Bread unto his hungry Children. O Father of mercies, let it be unto us according to his Word. Cheriſh theſe little Beginnings of Goodneſs, which thou ſeeſt in our Souls, and proſper all our Endeavours to attain a greater Meaſure of it. And ſince at the beſt, we are but unprofitable Servants, and can do no more than was our Duty to do, enable us to do every Thing which thou haſt commanded us heartily with good Will, and true Love to thy Service.

We know this is all that can, in the leaſt, commend us to thy free Grace and Favour; and therefore we moſt humbly again devote ourſelves to thy Will, with a cordial Affection to it. We would ever approach unto thee with Delight and Pleaſure, and feel it in the Joy of our Hearts to think of thee, to praiſe thee, to give thee Thanks, and to offer ourſelves with abſolute Reſignation to thee. O that Mercy may always pleaſe us as it pleaſeth thee? That we may be ſtrictly juſt and righteous; may chearfully paſs by Injuries; freely deny all Deſires of ſinful Pleaſures, willingly ſubmit to thy fatherly Corrections, and perform the Duties of our ſeveral Relations with Singleneſs of Heart. Render us ſo mindful of the great Love of our Lord and Maſter Chriſt, that we may be zealouſly concerned for his Glory, and uſe our utmoſt Diligence to do him and his Religion ſome Honour in the World; delighting to commemorate his Death and Paſſion, making a joyful Sacrifice of our Souls and Bodies, and deſiring moſt earneſtly his Kingdom may come, and all Mankind ſubmit themſelves to his Government.

Fulfil, moſt merciful Lord, all our Petitions, and as thou haſt mightily protected us, and our Dwellings, this laſt Night from Fire and Thieves, and whatſoever might diſturb our Repoſe, bleſſed be thy Good-

neſs, ſo accompany us all this Day with thy Bleſſing, that we may pleaſe thee in Body and Soul, and be ſafe under thy Defence, who art nigh to all thoſe that call upon thee in Truth.

And, O, that all thoſe who are forgetful of their Duty to thee, may be awakened to a lively Senſe of all thy Benefits, and fill the whole World with thy Praiſes. Stir up eſpecially the Minds of all Chriſtian People to enquire after and follow the Truth as it is in Jeſus, abandoning all Vice and Wickedneſs, and exerciſing themſelves to have Conſciences void of Offence towards thee and all Men; and diſpoſe the Hearts of all their Kings and Princes, to make themſelves the greateſt Examples of chriſtian Piety to all others. Bleſs theſe Kingdoms and endue our Sovereign with ſuch excellent Wiſdom and holy Zeal for thine Honour and Glory, that we may ſee many good Days under his Government. O that true Religion, Juſtice, Mercy, brotherly Kindneſs, and all Things elſe that are Praiſe worthy, may ſo flouriſh among us, that we may enjoy the Bleſſings of Peace and Plenty, and there be no complaining in our Streets.

We recommend to thee all our Friends and Neighbours, all the Poor the Sick, and other afflicted Perſons; deſiring thoſe Mercies from them which we ſhould aſk for ourſelves, were we in their Condition. O God, whoſe never failing Providence ordereth all Things which be profitable both in Heaven and Earth, put away from them and us, we humbly beſeech thee, all hurtful Things, and give us thoſe Things which may be profitable for us, according to the large Declarations which thou haſt made of thy abundant Goodneſs to Mankind in our Lord Jeſus Chriſt, in whoſe Words we conclude our humble Supplications unto theee ſaying.

Our Father &c.

WEDNESDAY

WEDNESDAY EVENING.

Dr. Innett.

O Almighty and ever-living God, who inhabiteſt Eternity, and yet humbleſt thyſelf to behold the Things that are done in Heaven and Earth, and ſtileſt thyſelf a God hearing Prayers, a God ready to pardon the Failings, and accept the imperfect Service of thy Creatures; be pleaſed therefore to hear from Heaven, thy dwelling Place, and when thou heareſt to forgive us; and accept the lifting up of our Hands as an Evening Sacrifice; let not our Guilt intercept our Prayers, nor turn thy Face from our Petitions; but let their Importunity for Revenge be drowned in that Blood which cries aloud for Mercy, and ſpeaks better Things than that of Abel. Let not the Provocations of this Day, our Omiſſions of Duty, our cold or heartleſs Prayers, nor our repeated Tranſgreſſions of thy Law be brought into an Account, nor enter Judgment againſt thy Servants. Let not the Sins of our Nature, the Sins of this Day, nor thoſe of our Lives, that have exceeded the Number of our by paſt Minutes, and, like Sands of the Seaſhore, are numberleſs, ever hide the Light of thy Countenance from us; but let the Sufferings of thy dear beloved Son atone for us, who was wounded for our Tranſgreſſions, and bore our Iniquities, and let them be a Part of the Handwriting, nailed to his Croſs, that may neither riſe to ſhame, or condemn us. Be merciful, good God, to the whole Race of Mankind, to all our Friends and Relations, to all who deſire our Prayers, to all whom thou haſt put in Authority, or appointed to ſerve at thy Altar; bleſs them with ſuch Gifts and Graces, as may fit them for thy Service, and prepare them for thy glory: And ſince thou haſt commanded all Fleſh to come unto thee, and promiſed to open to thoſe that knock, and that to thoſe

that

that aſk it ſhall be given, be pleaſed not to caſt us out, who with all Humility implore thy Pardon for the Iniquity, of this Day, and proſtrate ourſelves before thy Throne, to beg acceptance of our Gratitude, and in Thanks and Praiſe to acknowledge thy Mercies towards us: We confeſs that it is of thy Mercy that we are not conſumed, that the Grave has not this Day ſhut her mouth upon us, nor Deſtruction covered us; that we are yet on this Side of Perdition, and our Day of Repentance not yet cloſed up in eternal Night and Darkneſs: Be pleaſed to add to thy Mercies, in receiving us this Night under the Protection of thy Providence; let thy Angels be our Guard, and do thou, who, neither ſlumbereſt nor ſleepeſt, be pleaſed to watch over us, that we may be ſafe from all evil Accidents, our Souls ſecure from Sin, our Bodies refreſhed with moderate Sleep and Reſt, and we fitted to ſerve thee, dying we may die in thee; and whether we live or die, be for ever thine. All which we moſt humbly beg for the Sake and Merits of thy Son Chriſt Jeſus, in whoſe comprehenſive Form of Words we further call upon thee, ſaying,

Our Father &c.

THURSDAY MORNING.

Dr. PATRICK.

O LORD, the high and holy One, whoſe Glory is above the Earth and Heaven, we thy Creatures proſtrate ourſelves in the humbleſt Adorations of thee; aſcribing to thee all Power, Wiſdom, Riches, Might, Majeſty, and Dominion; and acknowledging that to thee of Right belongs all Worſhip, Bleſſing, Thankſgiving, and Praiſe; together with all Honour, Love, Service, and Obedience for evermore.

Bleſſed be thine omnipotent Goodneſs which hath advanced us to ſuch a Degree of Being, that we are capable

capable to look back to thee from whom we come; to know thee, to love thee, to acknowledge thy great Bounty towards us, and to reſemble thee in Wiſdom and Goodneſs, All that is within us bleſs thy holy Name, praiſe thee, love thee, and joyfully render thoſe grateful Acknowledgments which we owe unto thee.

We can never ſufficiently magnify thy Mercies towards us; eſpecially thoſe in the Lord Jeſus, in whom thy Grace hath ſo exceedingly abounded, as to ſurpaſs not only our Deſerts, but the largeſt of our Deſires.

Bleſſed, bleſſed, for ever bleſſed be thy fatherly Goodneſs, who hath ſent him from Heaven ſo unexpectedly to viſit us vile Wretches, who dwell in Houſes of Clay, whoſe Foundation is in the Duſt.

Lord! What is Man that thou art mindful of him? or the Son of Man that thou didſt viſit him? We thank thee according to our poor Ability, from the Bottom of our Hearts, for his Manifeſtations in our Fleſh; for the charitable Teſtimonies he gave of his Love to Mankind in the courſe of his Life; for that aſtoniſhing Grace in ſubmitting himſelf to die for us; for his glorious Reſurrection and Aſcenſion to Heaven; for the ſovereign Power and Authority which thou haſt given him at thy right Hand; for his compaſſionate Interceſſion for us, and the aſſurances we have received of his being the King of Glory, and of his continued Kindneſs to us, by the coming of the Holy Ghoſt. We will never ceaſe to bleſs thee for that great Salvation, which was firſt preached by the Lord, and was confirmed by them that heard him, and for the Witneſs which thou beareſt to them, both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghoſt, according to thy own Will.

We rejoice in the Light of thy holy Goſpel; that we ſee the Way to be happy both by the Doctrine and Example of thy Son Jeſus; that we have the Encouragement of his precious Promiſes; and ſuch good

Hope

Hope of Remiſſion of Sin, and eternal Life in the Day when he ſhall judge the World in Righteouſneſs. O how much are we bound unto thee for that comfortable Hope which thou haſt given us, of ſeeing our dear Saviour in all his Glory, and being there where he is, and reigning with him for ever.

We again render thee our moſt hearty Thanks for that everlaſting Conſolation and good Hope, through Grace, which thou haſt given us; and for all thoſe Benefits likewiſe which thou art pleaſed to beſtow upon us, to make our ſtay here on Earth the more convenient and delightful to us. We are every way obliged to thee, beyond all that we are able to expreſs or conceive. Thou feedeſt us and cloatheſt us; thou preſerveſt our Health and our Strength; thou haſt delivered us from innumerable Dangers, and when thou haſt chaſtiſed us, it hath been in great Mercy and Clemency, and not according to our deſerving.

O that all the World would ſhew forth thy Praiſe, and devote themſelves to the Service of our Lord. Let all Kings of the Earth ſubmit themſelves unto him, and glory in the Name of his obedient Subjects. High and Low, Rich and Poor, let them praiſe the Name of the Lord, for this time forth and for evermore: For great is the Lord and greatly to be praiſed; eſpecially in the Aſſembly of the Saints, and by thy Church and Houſhold, which we beſeech thee to keep and continue in thy true Religion. As thou ſheweſt to them that be in Error, the Light of thy Truth, to the Intent that they may return into the Way of Righteouſneſs; ſo grant unto all them that are admitted into the Fellowſhip of Chriſt's Religion, that they may avoid thoſe Things which are contrary to their Profeſſion, and follow all ſuch Things as are agreeable to the ſame.

Accept moſt gracious God of theſe unfeigned Deſires of us thy Servants, who for our Parts, entirely dedicate ourſelves both Souls and Bodies, unto thee, reſolving in all Things to walk worthy of thee, who haſt

haſt called us to thy Kingdom and Glory, and bleſſed us alſo with many other good Things, which makes this Life to be a more eaſy Paſſage to a better. We will never forget how much we are indebted to thee, but ſtudy to expreſs our grateful Remembrance of thy Mercies by living ſoberly, righteouſly, and godly in this preſent World; looking for that bleſſed Hope, and the glorious Appearing of the great God, and our Saviour Jeſus Chriſt. Favour we pray thee, theſe holy Purpoſes with the conſtant Aſſiſtances of thy Holy Spirit; that we may be able to accompliſh that we have begun, and to perfect Holineſs in thy Fear. Help us to add to our Faith, Virtue; and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godlineſs, and to Godlineſs brotherly Kindneſs, and to brotherly Kindneſs Charity; that theſe Things being in us, and abounding, they may make us to be neither barren, nor unfruitful in the Knowledge of our Lord Jeſus Chriſt.

Preſerve us this Day; eſpecially that we ſwerve not preſently from theſe pious Reſolutions, but may give ſuch a Proof of their Sincerity, by our being ſtedfaſt and unmoveable in all well-doing, notwithſtanding any Temptation to the contrary, that we may have the better Hope we ſhall perſevere to the very End, through thy continued grace in Chriſt Jeſus; in whoſe Words we deſire all that thou ſeeſt needful, either for our Souls or Bodies, for ourſelves, or others, ſaying, *Our Father, &c.*

THURSDAY EVENING.

O ALMIGHTY God and gracious Father, thou haſt eſtabliſhed the Heavens and the Earth in a wonderful Order, making Day and Night to ſucceed each other, for the Comfort and Refreſhment of Mankind; we make our humble Addreſs to thy Divine Majeſty, begging of thee Mercy and Protection

this

this Night and ever. O Lord pardon all our Sins, our vain Thoughts, light or raſh Words, and our irregular Actions; and whatſoever we have done amiſs this Day, or at any Time before, be fully reconciled unto us in the Blood of thy dear Son.

Behold, O God, our Souls are troubled at the Remembrance of our Sins, at the Frailty of our Fleſh, ſubject to many Temptations, and unable to reſiſt them; O Lord God of Mercy, we earneſtly beſeech thee ſo to aſſiſt us with thy Holy Spirit, that we may mortify all our ſinful Inclinations, vain Deſires and diſorderly Paſſions, that as we have formerly ſerved divers Luſts and vicious Appetites, ſo now we may wholly dedicate ourſelves to thy Service, and the Practice of a holy Life.

Convince us truly, O Lord, of the great Folly and Danger of Sin, and teach us ever to value thy Love above all Things, and to eſteem thy Favour more than Life itſelf; and grant that we may paſs through all the Temptations of this World with Peace, Innocence, and Safety; and enable us to fight manfully againſt our great Adverſary the Devil, who is daily lying in wait to deſtroy us.

Suffer us not, O merciful God, to be led away by the vain and fooliſh Cuſtoms of this World, nor ſeduced from our Duty by the Company and Example of wicked Men; but grant that we may make thy Laws the Rule of all our Actions; and let it be our conſtant and moſt zealous Endeavour to pleaſe thee above all things, and faithfully to diſcharge our Duty in the ſeveral Places and Stations wherein thy Providence is pleaſed to place us.

Teach us O Lord, ſo to number our Days, that we may apply our Hearts unto Wiſdom; make us duly mindful that thou art preſent every where, and privy to our ſecret Thoughts, that we may never dare to do any Thing but what thou approveſt, and of which we may give a comfortable Account at the great Day of the Lord Jeſus. O fit and prepare us for that ſolemn Time, by a virtuous and holy Life; that

that when we come to appear before the great Judge of all the World, we may be found of the Number of thoſe happy Souls, whom he ſhall then pronounce bleſſed.

Extend thy Goodneſs, O Lord, to all Mankind: Have mercy upon all, Jews, Turks, Infidels, and Hereticks, and bring them to the Light, and Knowledge, and Practice of thy Laws Bleſs all our Governors both in Church and State; make them all in their ſeveral Places and Stations, uſeful and ſervicible to thy Glory, and the Good and Welfare of this Church and Nation.

Send down thy Bleſſings, ſpiritual and temporal upon all our Friends and Relations; do good to thoſe that have done or wiſhed us any Evil; and vouchſafe unto every one of us, and to all Chriſtians, whatever thou knoweſt to be beſt, in reference to our temporal and eternal Welfare.

Comfort and relieve all thoſe that are afflicted or diſtreſſed in Mind, Body, or Eſtate, give them Patience and Submiſſion in their Troubles; and in thy own due Time grant them a happy Iſſue out of all their Afflictions. And as we pray unto thee, O God, for ourſelves and others, ſo we deſire to bleſs and praiſe thy holy Name, for all thy manifold Mercies and Favours vouchſafed to us, and to all Mankind. We give thee hearty thanks for preſerving us this Day paſt, and the reſt of our lives from innumerable Accidents and Dangers, for our Health, Strength, Peace and Safety; for providing for our Bodies and taking care of our Souls; but above all for thine ineſtimable love in the Redemption of the World by our Lord Jeſus Chriſt, for the Means of Grace, and for the Hope of Glory. O Lord, imprint on our Hearts ſuch a deep Senſe of thy Mercies, that we may ſhew forth thy Praiſe, not only with our Lips, but with our Lives, by giving up ourſelves to thy Service, and bywalking before thee in Holineſs and Righteouſneſs all the Days of our Lives.

Finally, O Lord, we commend ourſelves, our Souls and Bodies, and all that belong to us, to thy fatherly Care and good Providence; beſeeching thee to take us this Night under thy almighty Protection, that no Evil come near to hurt us. Refreſh our Bodies with quiet Reſt and Sleep, and our Souls with the Conſolations of thy Holy Spirit; and when thou ſhall think fit to take us out of this World, give us everlaſting Reſt and Peace in thy eternal Kingdom, through the Merits and for the Sake of our bleſſed Saviour and Redeemer Jeſus Chriſt, who hath taught us, when we pray, to ſay,

Our Father, &c.

FRIDAY MORNING.

ALMIGHTY and everlaſting God, in whom we live, move, and have our Being, and whoſe Mercy is over all thy Works; we thy needy Creatures, in a thankful Senſe of thy good Providence over us, render thee our humbleſt Praiſes for thy Preſervation of us from the Beginning of our Lives to this Day. Bleſſed be thy holy Name for the continual Protection of thy Hand, by which we have been defended amidſt the Changes and Chances of this mortal Life, and kept and delivered from innumerable Dangers, and particularly from the Terrors and evil Accidents of the paſt Night. To thy watchful Providence we wholly owe it, that no Diſturbances hath come nigh us or our Dwelling, but that we have enjoyed quiet and refreſhing Sleep, and are brought in ſafety to the Beginning of this Day. For theſe and all thy other Mercies, our Souls do bleſs und magnify thy glorious Name; humbly beſeeching thee to accept this our Morning Sacrifice of Praiſe and Thankſgiving, for his Sake, who laid down in the Grave, and roſe again for us, even thy Son, our Saviour, Jeſus Chriſt.

And ſince it is of thy Mercy, O Gracious Father, that another Day is added to our Lives, we here dedicate both our Souls and Bodies to thee and thy Service, to promote thy Glory and our own Salvation, in a ſober, righteous, and godly Life. We renounce the Devil and all his Works, the Vanities of this wicked World, and all the ſinful Luſts of the Fleſh; deſiring nothing ſo much, as to ſerve thee faithfully all the Days of our Life. And we ſincerely reſolve ſo to improve the Time which thou ſhalt be pleaſed to grant us in this World, that we may every Day become better Chriſtians, and perſevere in Holineſs and Righteouſneſs unto the End. In which Reſolutions do thou, O merciful God, confirm and ſtrengthen us; and eſpecially this Day keep it ſtedfaſtly in the Purpoſes of our Hearts to perform them; that as we grow in Age, we may grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt: But Lord thou knoweſt the Weakneſs and Corruption of our Nature, and the manifold Temptations that we daily meet with; we therefore humbly beſeech thee to have Compaſſion upon our Infirmities, and to give us the conſtant Aſſiſtance of thy Holy Spirit; that we may be effectually reſtrained from Sin, and excited to our Duty. And when thou ſeeſt us giving way to any Temptations, ſuffer us not to be tempted above that we are able, but ſtretch out thy ſaving Hand to deliver us. Imprint upon our Hearts ſuch a Dread of thy Judgements, and ſuch a grateful Senſe of thy Goodneſs to us, as may make us both afraid and aſhamed to offend thee, and above all, keep up in our Minds a lively Remembrance of that great Day, in which we muſt give a ſtrict Account of our Thoughts, Words, and Actions; and according to the Works done in the Body, be eternally rewarded, or puniſhed by him, whom thou haſt appointed Judge of the Quick and Dead, thy Son Jeſus Chriſt our Lord.

In particular, that we then may be able to give Account of this Day, grant us Grace to have thee and thy Law before our Eyes, that we may walk in it according

cording to thy Will, with Watchfulneſs and Circumſpection. Keep us ſober and temperate in our Meats and Drinks, and diligent in the ſeveral Callings and Profeſſions which thy Providence hath appointed us. Grant us Patience under any Affliction thou ſhall ſee fit to lay upon us, and Minds always contented with our preſent Condition. Give us Grace to be juſt and upright in all our Dealings; quiet and peaceable among our Neighbours; full of Compaſſion towards the needy and afflicted; and ever ready to do good to all Men, according to the Abilities and Opportunities which thou ſhall give us; that ſo walking faithfully before thee all our days, and being found watching whenever our appointed Time ſhall come, we may from a Life of Righteonſneſs be tranſlated to a Life of Glory, through the Merits and Mediation of Jeſus Chriſt our Saviour and Redeemer.

And now we are entering upon the Buſineſs of the ſeveral Stations wherein thy Providence hath placed us, we humbly beg thy bleſſing this Day upon our honeſt Deſigns and Undertakings. Direct us in all our Ways and proſper the Works of our Hands. And as we deſire to walk in a conſtant Senſe of thy all ſeeing Providence; ſo let the ſame Providence watch over us; and preſerve our going out and coming in. Defend us from all Dangers and Adverſities, and be graciouſly pleaſed to take us, and all things belonging to us, into thy fatherly Care and Protection. Theſe Things, O Lord, and whatſoever elſe thou ſhalt ſee neceſſary and convenient, either for our Souls, our Bodies, or Eſtates, we humbly beg of thee for the Sake of thy Son Jeſus Chriſt, in whoſe Name and Words, we conclude our imperfect Prayers, ſaying,

Our Father &c.

FRIDAY

FRIDAY EVENING.

O Lord, the almighty Creator, and Governor of the World, how great and manifold are thy Works, in Wiſdom haſt thou made them all. The Day is thine, the Night alſo is thine; thou haſt prepared the Light and the Sun. We thy Creatures, a ſmall Part of Mankind proſtrate ourſelves before thee this Evening, in the humbleſt Adoration of thy divine Majeſty, praiſing thy incomprehenſible Perfections, and rendring thee our thanks for all the Benefits thou haſt beſtowed upon the whole World; eſpecially on us, whom thou haſt called to the Knowledge of thy Grace in Chriſt Jeſus. It is a marvelous Love wherewith thou haſt lov'd us. Thou haſt not dealt ſo with all People; and as for thy great and precious Promiſes they have not known them.

We are bound therefore more particularly to offer up unto thee continually ſpiritual Sacrifices by Chriſt Jeſus, and to praiſe and bleſs thy great and glorious Name in the Behalf of ourſelves and the reſt of Mankind, among whom thou haſt left innumerable Teſtimonies of thy careful Providence, in that thou doſt them good, and giveſt Rain from Heaven, and fruitful Seaſons, filling their Hearts with Gladneſs. We praiſe thee, we magnify thee and extol thy wiſe and powerful Goodneſs, we thank thee for thy never ceaſing Goodneſs towards us; eſpecially that thou haſt vouchſafed to ſend Jeſus Chriſt to reſtore us, by his appearing among us, and his humbling himſelf to Death for us, and his glorious Reſurrection from the Grave, and Aſcenſion on high to a bleſſed Hope of thy Mercy unto eternal Life.

We can do no leſs than devote ourſelves, Souls and Bodies, eternally to thee, returning what we have received from thee back again with the greateſt Love, and moſt grateful acknowledgements. Accept we pray thee, O moſt gracious and merciful Father of this ſmall Oblation we make thee, of our moſt hear-

ty and unfeigned Reſolutions to worſhip and ſerve thee in the conſtant Exerciſe of Righteouſneſs, Mercy, Meekneſs, Patience, Humility, and Purity, with whatſoever is lovely and of good Report. And we humbly beg thy Holy Spirit may conſtantly accompany us; enabling us to think of thoſe Things, to cleave unto them, and to delight in them, and to perſevere in a free and willing Performance of all our Duty towards thee, and towards all Men, to our Lives End.

And we moſt heartily deſire the reſt of Mankind may at laſt be ſo happy as to come acquainted with the exceeding Riches of thy Grace in Chriſt. O that thy Ways may be known upon Earth, and thy ſaving Health among all Nations; that all the Gentiles may rejoice with thy People, and we may with one Mind and one Mouth glorify thee our God, even the Father of our Lord Jeſus Chriſt. O that Idolatry and Ungodlineſs; all Cruelty and Filthineſs, all Rapine and Violence, may be aboliſhed and rooted out of the Earth; and true Piety, Righteouſneſs, Holineſs, and brotherly Kindneſs, may flouriſh in the Room thereof. For which End, we beſeech thee, endue all Kings and Princes, eſpecially thoſe that are Chriſtians, with a due Senſe of thy ſovereign Authority over all, that they may humbly obey thee, as they deſire others ſhould obey them, and govern all their People with great Wiſdom, Uprightneſs, and a tender Compaſſionate Care of their Welfare. O that no Covetouſneſs, Ambition, Revenge, may rule in any Hearts, provoking them to War and Bloodſhed; but that there may be great Peace in all Lands by obſerving the holy Laws of the Prince of Peace, Chriſt Jeſus.

More particularly we recommend unto thy bleſſing, theſe Kingdoms wherein we live; beſeeching thee to be ſo merciful to our Sins, in giving us Grace to repent of them, and to bring forth Fruits meet for Repentance and Amendment of Life. Bleſs our Sovereign, and all that are employed under him, either

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in ſpiritual or civil Affairs, with all thoſe Graces which are neceſſary for the right Diſcharge of their Duties, in ſuch high Places.

Proſper all pious Endeavours of the Good either of Men's Souls, or outward Eſtates, that true Religion and Virtue increaſing, and all Ungodlineſs and Vice being put to ſhame, we may become a renowned Nation, and a praiſe in the Earth. We commend to thee alſo, O Father of Mercies, all thoſe who are in a diſtreſſed and ſorrowful Condition; moſt earneſtly deſiring their ſeaſonable Relief and Comfort, with their releaſe from thoſe Troubles, when thou ſhall think fit.

And now that we are going to lay ourſelves down to Sleep, we put ourſelves, and our Habitations, with all that belong unto us, into thy moſt gracious Protection, hoping thou wilt take care of us, when we cannot ſo much as think how to ſecure ourſelves from any Danger that may approach us. Thou haſt been our Helper, Keeper, and Defender; therefore under the Shadow of thy Wings will we ſtill rejoice.

When we cloſe our Eyes, let theſe holy Thoughts of thee, and Affections towards thee, ſtill remain in us and poſſeſs our Hearts, that they may awake again with us in the Morning, and ſend up our Souls in renewed Love and Thanks, and Praiſe to thy divine Majeſty, by our bleſſed Saviour and Redeemer Chriſt Jeſus, in whoſe Words we continue to implore thy Mercies towards us:

Our Father, &c.

SATURDAY MORNING.

O ETERNAL God, and moſt merciful Father, look down upon us thy unworthy Creatures, who preſent ourſelves before the Throne of thy Majeſty and Glory, to offer unto thee the Morning Sacrifice of our unfeigned Praiſes, for the many and undeſerved Favours beſtowed upon us; for creating us reaſonable

reaſonable Creatures, and continuing our Underſtanding, Limbs, and Senſes, entire to this preſent Time, and for protecting us from the Dangers of the paſt Night, refreſhing us with ſufficient Reſt, and bringing us ſafe to the Beginning of this Day.

But more eſpecially we glorify thy Name, for thine infinite Love in the Redemption of the World, by thy beloved Son Jeſus Chriſt; for the Means of Grace and for the Hope of Glory. O Lord, give us all Grace to praiſe thee, not only with our Tongues, but by living in Obedience to thy holy Commands all the Days of our Lives.

Good God, make us truly ſenſible of, and penitent, for all the Sins that we have committed againſt thy divine Majeſty, in Thought, Word, or Deed. Waſh away their guilt with the precious Blood of thy dear Son; be reconciled to us for his Sake, and ſave us from the Wrath to come.

Draw our Minds from the Love of this World, and teach us to uſe it with Temperance, Sobriety, and Moderation; with an entire Truſt and Dependance on thy fatherly Care and good Providence; and with a perfect Submiſſion to thy bleſſed Will in all Things.

O Lord root out of our Hearts all Pride and Envy, all Hatred, Malice, and ill Will; put away from us all Cenſoriouſneſs and Uncharitableneſs; all Lying and Slandering, and whatever elſe is contrary to a truly chriſtian Spirit; and endue us, we moſt humbly pray thee, with that Meekneſs and Humility, which is in thy Sight of ſo great Value, and with all thoſe holy and chriſtian Diſpoſitions, which thou loveſt and delighteſt in.

Inſtruct us in all the Particulars of our Duty, which we owe to Thee, our Neighbour, and ourſelves. Guide and conduct us by thy good Spirit, through all the Buſineſs and Affairs of this Life. Teach us to act with Faithfulneſs and Honeſty in every Thing that we take in Hand, and give us ſuch a dread of thy Diſpleaſure, and ſuch a Senſe of thy continual Preſence with us, as may ſecure us, by thy Grace, againſt all

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the Temptations of the World, the Fleſh, and the Devil.

O Lord aſſiſt us with the gracious Motions of thy Holy Spirit, that we may continually ariſe from the Death of Sin unto a Life of Righteouſneſs. Preſerve us from the Dangers of evil Company, from the Deceitfulneſs of our own Hearts; and defend us more eſpecially from thoſe Sins, that are moſt apt to betray and enſnare us. Let thy Bleſſings accompany all our honeſt Labours and Endeavours; and vouchſafe us ſuch a Meaſure of Health, and other temporal Mercies, as thou ſeeſt beſt and moſt fitting for us. We deſire, O Lord, to leave ourſelves and all our affairs in thy Hands, humbly beſeeching thee to take us and all that belong to us, under the Protection of thy good Providence, and ſo to bleſs, direct and guide us in this Life, that we may at laſt obtain, that greateſt of all Bleſſings, the eternal Salvation of our immortal Souls, through the Merits, and for the Sake of thy dear Son, our Saviour, Jeſus Chriſt, for whom our Souls do bleſs and praiſe thee, and in whoſe moſt holy Words we ſum up our own, and the Wants of all Mankind, ſaying,

Our Father, &c.

SATURDAY EVENING.

MOST gracious and merciful God, who art of purer Eyes than to behold Iniquity, and haſt promiſed Mercy and Forgiveneſs to all them who confeſs and forſake their Sins; we come before thee in an humble Senſe of our own Unworthineſs, acknowledging our manifold Tranſgreſſions of thy righteous Laws, in Thought, Word, and Deed. We have every Day been doing thoſe Things which thou haſt forbidden, and leaving undone thoſe Things which thou haſt commanded; ſo that when we look back upon our paſt Lives, and remember that thou art privy to our moſt ſecret Sins, we are afraid of thy Judgements,

ments, and aſhamed to lift up our Eyes unto thee. But, O gracious Father, who deſireſt not the Death of a Sinner, look upon us, we beſeech thee, in thy Son Jeſus Chriſt, and for the Merits of his Sufferings be thou merciful to our Sins. Make us deeply ſenſible of the great Evil of them, and work in us a hearty Contrition, and let the Remembrance of them be more grievous and afflicting to us, than of any other Evil whatſoever; that we worthily lamenting our Tranſgreſſions, and being brought to a Hatred of our Sins, and a hearty Repentance, may obtain Forgiveneſs at thy Hands, who art ever ready to receive humble and penitent Sinners; for the ſake of thy Son Jeſus Chriſt our only Saviour and Redeemer.

And leſt through our own frailty, or the Temptations that encompaſs us, we be drawn again to our former Sins, vouchſafe us, we beſeech thee, the Direction and Aſſiſtance of thy Holy Spirit; that as thou haſt put into our Hearts theſe Deſires, and Reſolutions of Amendment, ſo by the help of thy Grace we may bring the ſame to good Effect, in a godly, righteous, and ſober Life. Reform whatever thou findeſt amiſs in the Temper and Diſpoſition of our Souls, that no unclean Thoughts, unlawful Deſigns, or inordinate Deſires, may reſt there. Purge our Hearts from Envy, Hatred, and Malice; that we may never ſuffer the Sun to go down upon our Wrath, but may always go to our reſt in Peace, Charity, and good-Will, with a Conſcience void of Offence, towards thee, and towards Men. That ſo our Hearts being a fit Habitation for thy Holy Spirit, he may continually dwell therein; and we, whether we wake, or ſleep, may be under his bleſſed Protection, and have our whole Spirit and Soul and Body, preſerved pure and blameleſs, unto the coming of our Lord and Saviour.

With theſe prayers in Behalf of ourſelves, accept O Lord, as the Teſtimony of our Love and Charity, our hearty Interceſſions for all Mankind. Let the Light of thy Goſpel ſhine upon all Nations; and

may

may as many as have already hear'd and received it, live as becomes it. Be more eſpecially gracious unto the Church and Nation whereunto we belong. Bleſs the King and all who by thy Providence have Authority under him. So rule their Hearts and ſtrengthen their Hands that they may neither want Will nor Power to puniſh Wickedneſs and Vice, and to maintain the true Religion among us. Send down thy Bleſſings temporal and ſpiritual, upon all our Relations, Friends, and Neighbours. Reward all that have done us good; and pardon all thoſe who have done, or wiſh us evil, and give them Repentance and better Minds. Be merciful to all who are in any Trouble, or Affliction of Mind, Body or Eſtate; and do thou, the God of Pity and Compaſſion, adminiſter to every one Help and Comfort, according to their ſeveral Neceſſities for his Sake who went about doing good to the Souls and Bodies of Men, thy Son our Saviour Jeſus Chriſt.

To our Prayers and Interceſſions for future Bleſſings, we add our unfeigned Thanks for all thy Mercies, which from Time to Time thou haſt vouchſafed us; for our Being, our Reaſon, and other Endowments and Faculties of Soul and Body; for our Health, Friends Food, and Raiment; and all the other Comforts and Conveniencies of Life. Above all we adore thy tender Mercy and Compaſſion to us, and all Mankind, in ſending thy only Son into the World, to redeem us from Sin and eternal Death, and in giving us the Knowledge and Senſe of our Duty towards thee. We bleſs thee for thy Patience with us, notwithſtanding our many and great Provocations; for all the Directions, Aſſiſtance, and Comforts of thy Holy Spirit; for thy continual Care and watchful Providence over us, through the whole Courſe of our Lives; and particularly for the Mercies and Benefits of the Day paſt; Beſeeching thee to continue theſe thy Bleſſings to us, and to give us grace to ſhew our Senſe of them, and all thy other Mercies, in a ſincere Obedience to his Laws, through whoſe Merits

Merits and Interceſſion we receive them all, thy Son our Saviour Jeſus Chriſt.

In a particular Manner, we beſeech thee to continue thy gracious Protection to us this Night. Into thy Hands we commend our Souls and Bodies, our Subſtance, Dwelling, and all Things that belong to us. Do thou, our gracious God, who neither ſlumbereſt, nor ſleepeſt, be pleaſed to take both us and them this Night into thy eſpecial Care and Protection.

Defend us from all Dangers and Miſchiefs, and from the Dread and Fear of them; that we may enjoy ſuch quiet and refreſhing Sleep, as may fit us for the religious Duties of the following Day, ſet a part for worſhiping thee in thy holy Sanctuary. And Lord, make us ever mindful of that Time when we ſhall lie down in the Duſt; and grant us Grace always to live in ſuch a Sate, that we may never be afraid to die; but that whether we live, we may live unto thee, or whether we die, we may die unto thee, ſo that living and dying we may be thine; through the Merits and Satisfaction of thy Son, Chriſt Jeſus, in whoſe Name and Words, we conclude our imperfect Prayers, ſaying,

Our Father &c.

POEMS

POEMS
ON
VARIOUS SUBJECTS.

On PRAYER.

PRAYER's Privilege kind Heaven grants,
We therein crave Relief for all our Wants,
Both ſpiritual and temporal; for Chriſt our King
Can give us every good and needful Thing.
He that true Wiſdom wants, he muſt apply,
To the moſt Holy God that rules on High:
Let him then aſk in Faith, and he ſhall have,
Thoſe Gifts divine, he does devoutly crave.
O Power, Supreme! Lord of eternal Day,
Be pleas'd to hear thy poor Dependants pray;
And then for Jeſus ſake vouchſafe to grant
Thoſe Gifts and Graces which thou knows we want.

A few Texts of Scripture imitated.

NOT every one that ſays to Chriſt, Lord, Lord,
And yet his holy Laws does not regard,
Shall enter into the bright Realms above,
But only ſuch as with unfeigned Love,
Obey the Will of God, and ſtrive to be,
Daily improving in true Piety.
If we the Scriptures rightly underſtand;
Faith and Good Works always go Hand in Hand:

For in thoſe ſacred Pages all may read,
That Faith which is without Good Works, is dead.
Be Doers of the Word, and Hearers too;
For Hearing only that will never do:
All true Believers in the Scriptures find,
Theſe Goſpel Duties muſt not be disjoin'd.
Are we not told by God's beloved Son,
That thoſe who here liv'd well, and Good have done
Shall into Joy and Bliſs eternal go
And Evil-Doers into laſting Woe?
Since doing Good is ſuch a Sacrifice,
As is well pleaſing to God, only wiſe;
Let us in this our Day be careful then,
To pleaſe our God, by doing Good to Men,
Both to their Bodies frail, and Souls likewiſe,
Perſuading them, that only ſuch are wiſe.
Who ſerve the Living God, and flee from Sin,
Since without Holineſs * none are admitted in
To Heav'ns Manſions, ſays the Sacred Word,
There to enjoy and ſee the Righteous Lord.
They that are wiſe and live a Life divine,
As Stars in Glory ſhall for ever ſhine:
And thoſe that turn others to Righteouſneſs,
The Great Jehovah will for ever bleſs.
The Fear of the Moſt High true Wiſdom is,
And leads thee the Way to everlaſting Bliſs:
And from all Evil daily to depart
Is Underſtanding rooted in the Heart.
Be not deceiv'd God cannot mocked be,
Therefore he'll treat all Men with Equity:
For in his Holy Word he lets us know,
That all ſhall reap according as they ſow.
Chriſt is the Author of eternal Bliſs,
In him alone we're ſure Salvation is:
No other Name we know right well is giv'n
Whereby we muſt be ſav'd and get to Heav'n:
But let not Chriſtians now miſtaken be,
And think they're ſure of true Felicity;

No

* See *Heb.* xii. 14.

No, no, they've ſomething weighty ſtill to do,
Which Sacred Writ preſents unto our View:
And 'tis, in ſhort, ſincere Obedience;
And muſt be done before we go hence.
One Thing is needful, and it is the Care
Of our immortal Souls, and their Welfare.
Dearly beloved Brethern ſtedfaſt be,
Abounding in Good Works with Conſtancy:
For youre aſſur'd from God's moſt Holy Word,
Your Labour's not in Vain in Chriſt the Lord.

An ACROSTIC.

R eligion is a Jewel heavenly bright;
E ſteem'd by all who love to walk upright:
L ife everlaſting on her Servants wait,
I n that moſt happy, glorious, future State.
G races divine attend this faithful Guide;
I gnorance and Craft ſhe never can abide:
O then 'tis Wiſdom ſurely to attend,
N othing ſo much as this moſt faithful Friend.

ANOTHER.

H ow glorious are the bleſt Abodes above!
E ternal Honours and ſeraphic Love,
A re to be found in the bright Manſions there,
V eiled at preſent from all Mortals here.
E arneſt Endeavours theſe to gain let's uſe;
N ow is the Time, eternal Bliſs to chuſe.

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D eign mighty Monarch, Heav'n's glorious King,
E each Day to grant us every needful Thing:
U nite our Hearts to thee, our chiefeſt Good;
S end us celeſtial and terreſtrial Food.

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S end us celeſtial and terreſtrial Food.

ANOTHER.

I ncarnate God, our dear Redeemer's ſtil'd
M onarch of Heaven, whoſe Suff'rings reconcil'd
M ankind below to the Moſt High above;
A dor'd for ever be his gracious Love.
N o other ſaving Name to us is given,
U nder the glorious Canopy of Heav'n,
E xtol the Love of our Immanuel;
L et all do ſo, who hope with him to dwell.
Let us now labour while we're here,
And ſerve the God of Love;
The Lord of Hoſts our Sovereign,
Who rules in Realms above.

ANOTHER.

D eſcend dear Charmer from the Realms above,
I nto our Souls and teach us all to Love
V irtue, whoſe Ways are Ways of Pleaſantneſs:
I n her are found true Joy and Bleſſedneſs.
N ature, we find, when deſtitute of thee,
E xalts herſelf in Pride and Vanity.

G reat Peace have they who're influenc'd by Grace,
R eligion guides them to a bleſſed Place:
A nd ſuch as her poſſeſs, are ſure to find
C ontentment and true Peace in Heart and Mind,
E ternal Reſt to ſeek, they're then inclin'd.

ANOTHER.

C hriſt Jeſus is her Head and faithful Guide,
H appy are they who in his Love abide;
U nited to his Service moſt ſublime:
R ooted and grounded in all Truths divine,
C onſtant to Him all prudent Men remain;
H oping at laſt eternal Bliſs to gain.

ANO-

ANOTHER.

E ternal are the Treaſures of the Juſt;
T reaſures not ſubject unto Moth and Ruſt.
E xceeding glorious Things there are above;
R are Diadems for thoſe that Virtue love.
N o mundane Pleaſures can with them compare,
A las! the Joys on Earth all tranſient are:
L et us now ſeek the Things above, with Care.

H ow wiſe are they who laſting Reſt purſue,
A nd always have the Joys of Heav'n in View.
P oor, mean and empty are all Comforts here;
P recious and laſting Heaven's Comforts are.
I f we expect true Happineſs to find;
N ow while we're here, Religion we muſt Mind.
E ternal Treaſures the moſt high will give
S uch as ſerve him, and here devoutly live,
S hall certainly, ample Rewards receive.

How amiable are thy Dwellings thou Lord of Hoſts!

ANOTHER.

J oys in the Realms above I hope to gain;
O Power ſupreme, grant theſe I may obtain.
S afe would I landed be on Heaven's Shore,
E ver to dwell where Sorrows are no more.
P lace me, my God, where I'm aſſur'd there is
H appineſs endleſs, in the Courts of Bli's.

M yriads of Angels and Arch-Angels ſing
I nceſſant Praiſe to the eternal King.
L ord let thy Servant, when Life ended is,
L ive with thy Saints in everlaſting Bliſs.
E ternal are the Treaſures thou canſt give;
R oyal Rewards thy Servants all receive.

M ercy, O God, I know's thy darling Grace;
I n Paradiſe grant me a reſting Place.
L ife temp'ral is but ſhort, we Mortals know,
L ife everlaſting, Lord, on me beſtow;
S aviour divine, guard me from ev'ry Woe.

B rave Deeds and Acts of gen'rous Charity,
R eligion ſaith, are pleaſant unto thee:
I n theſe, therefore I'll henceforth take Delight,
D eign thy frail Servant Grace to walk upright.
G ive me I pray, O holy God of Love,
E ternal Reſt in the bright Realms above.

FOUR ACROSTICS.

V iew this fair Saint with all her lovely Charms,
I n her behold what guards us from all Harms.
R ight Reaſon and Religion with her dwell,
T hings far more precious than the coſtly Pearl.
U nerring Wiſdom is her conſtant Guide;
E ternal Happineſs with her abide.

V iew the foul Tyrant with its filthy Train;
I n it you may behold whate'er is vain:
C onfuſion, Diſcord, all Kinds of Exceſs;
E nvyings, Murders, and foul Drunkenneſs.

W ealth with true Wiſdom never can compare,
I t far exceeds Diamonds and Rubies rare;
S he is a Tree of Life whoſe Fruits are fine,
D elicious, pleaſant, grateful, and ſublime.
O then get Wiſdom that moſt faithful Guide;
M ind her Inſtructions, and with her abide.

F antome, deſpis'd by all, becauſe by thee,
O ft times vain Men are brought to Poverty:
L oſs of Eſtates, and ſhining Reputation; [ſion;
oſs of dear Life thou'rt ſome Times the Occa-
, and the Cauſe of Sorrow and Vexation!

On

On the heinous Sin and Folly of profane SWEARING.

Ne jurate omnino.

NO helliſh Vice more common is we find,
Than that of vain Swearing, amongſt Man-[kind:
But by what Charm of Hell, 'tis now in Faſhion,
In Britain, which is call'd a Chriſtian Nation,
'Tis hard to ſay, and harder to conceive,
Or what Reward ſuch Mortals hope to have
Who propagate and practiſe this foul Sin,
Which brings Diſgrace to all that live therein!
How does the Prince of Darkneſs Men incline
To break a Law, both human and divine?
It may not be amiſs to take a View
Of ſome, who chiefly this foul Vice purſue;
And draw them in ſuch Colours, that the Sight
Of ſuch ſoul Pictures, may young Swearer's fright.
The Man of Fortune, when he ſwears, is bold,
And Scorns to be reprov'd for it, and told
By any Friend or Foe, of low Degree,
Becauſe, he thinks 'tis an Indignity
To his fine Senſe, and leſſens that Eſteem
Which the unthinking World now pays to him.
In his Diſcourſe he throws out Oaths (no doubt)
Only to grace a frothy Sentence out;
And would be thought a Wit, by thoſe that hear,
The Braggadocio talk big, damn and ſwear.
Such Wits have been brought up in Satan's School,
And live the Life of Solomon's grand Fool;
Whom he ſo often quotes in Sacred Writ,
And blames the Folly of ſuch carnal Wit.
We ſafely may infer (I think) from hence,
That they who vainly Swear, are weak in Senſe.
But why ſhould Gentlemen thus condeſcend,
To ſtupid, vulgar Vices, and befriend

The

The Prince of Darkneſs, in this helliſh Play,
Which Beggars vain, can act as well as they?
Examples of the great much Good might do,
Would they in earneſt Virtue's Ways purſue;
But if to Vice their Words and Actions tend,
Men's Morals they corrupt, which they might mend.
Example is a mighty Prince, whoſe Sway
Men more than written Precepts will obey.
The vulgar and illiterate do love
To imitate Superior's, who're above
The lower Claſs of Mortals, and believe
They ſeldom Err, and will not them deceive.
The giddy Mob are apt to follow thoſe,
Who on their Underſtandings moſt impoſe.
If Knave and Fool are Names all Men deſpiſe;
How can thoſe Men be counted truly wiſe,
Who do entice, or by Example draw,
Unwary Souls into eternal Woe?
The foppiſh Beaus too of this Nation,
Swear with an Air, to imitate the Faſhion:
Faſhion that gaudy Creature now bears Rule,
And ſits as Governant in Folly's School!
Cuſtom and Faſhion, how theſe Tyrants reign
Amongſt the ſilly Crowd of Creatures vain?
The knaviſh Tradeſman Swears his Wares are [cheap,
And that he does by them ſmall Profit reap:
But then the honeſt Trader when he's buying,
Knows he that Swears, will ſeldom ſtick at Lying:
And for that Reaſon, he takes ſpecial Care,
Of being drawn into the Seller's Snare;
And ſo the knaviſh Dealers miſs their Aim,
And go away with nought but Scorn and Shame.
The Soldier ſwears ſo boldly, thoſe that hear,
May think he neither Death nor Hell doth fear:
The ſilly Sailor too's as bad as he,
And braves Damnation on the roaring Sea;
When Tempeſts raiſe the Billows Mountains high,
And all the Crew expect Death inſtantly.

Ah!

Ah! ſottiſh Fools, mere Strangers to that Pow'r,
Which can preſerve you in a dang'rous Hour:
'Tis He, and only He, whoſe Hand can keep,
And ſave you from the raging, briny Deep.
The Thoughtleſs Miners who in Danger great
Labour for daily Bread in Dirt and Sweat,
Becauſe they do this helliſh Vice purſue,
Are branded with the Name of th' Swearing Crew.
Theſe work in Darkneſs, and we plainly find,
The Prince of Darkneſs does their Reaſon blind.
'Tis Strange theſe Men, who moſt in Danger dwell,
Are leaſt of all afraid of Death and Hell!
The Proſtitute, ſwears ſhe'll be always true
To her freſh Gallant, and will bid adieu
To all her former Sparks, and only he,
To her Embraces, henceforth ſhall be free:
But he's a fooliſh Sot that will believe,
The Jilt who has been taught how to deceive,
By Tutors who have learn'd in Satan's School;
And teach their Pupils to deceive young Fools,
Such as that Youth, mention'd by Solomon,
Who with fair flattering Speeches was drawn on
To follow her, where filthy Harlots dwell;
I mean, the Houſe in the broad Way to Hell!
Now what Excuſe can theſe vain Mortals make.
Who daily ſwear, only for ſwearing's Sake?
For it is certain they have no Temptation,
To this baſe Vice, which brings with it Damnation.
Perhaps they'll tell us, others do the ſame,
And therefore, why ſhould they be thought to blame,
To follow th' Cuſtom of a witty Nation,
And be quite hinder'd from a Polite Faſhion?
In Swearing vainly, none can ever find
Pleaſure to pleaſe the Fleſh or a wanton Mind;
Nor profit, by this Practice can they make,
Therefore they ſwear, 'tis plain, for ſwearing's Sake!
So then theſe fooliſh Sinners gratis give
Their Souls to Satan, who will them receive
Into thoſe Regions where vain Company,
May Swear and Curſe to all Eternity!

Perhaps

Perhaps theſe Men, with David's Fool have ſaid.
There is no God, why ſhould they be afraid
Of Swearing by a meer fictitious Name;
For doing which, they think they're not to blame.
But let me tell ſuch Wits, one Day they'll find,
There is a God by whom they'll be conſign'd,
To that dark Priſon, where 'tis always Night,
And never be allow'd the Glimpſe of Light.

Things that are helliſh if they be in Faſhion,
How ſoon they're follow'd by a thoughtleſs Nation:
But when their Votaries are try'd at laſt,
And by a righteous Judge, condemn'd and caſt;
What will it then avail, to plead and ſay,
'Twere theſe baſe Guides that led us the wrong Way.

May we not fear the crying Sins in Faſhion,
Will bring [redacted] Vengeance on this ſinful Nation;
Swearing, we're told, will cauſe the Land to mourn,
And bring inteſtine Wars and Dearth of Corn.
As Righteouſneſs exalteth any Nation,
So Sin will bring Reproach and Deſolation:
And how can we in Wars expect Succeſs,
When thoſe that fight our Battles thus trangreſs?

Truſt not vain Swearers with Affairs of State,
By Land or Sea, in Matters ſmall or great:
For how can they be true to King and Country e'er,
Who vainly by the King of Kings dare Swear?
There's a Commandment which is very plain,
That ſays thou ſhalt not take God's Name in vain,
Then ev'ry Wretch that does herein tranſgreſs,
The Lord of Hoſts will never hold Guiltleſs.

Who but a Fool will dare vainly to Swear,
Or one that's realy mad or melancholy,
By the tremendous Name of God,
Which is ſo Great, Wonderful and Holy!

Little I fear theſe ſenſeleſs Sinners think,
How deep this horrid Sin, their Souls will Sink,
Into the Gulph of Woe and deep Diſpair,
Where Dolours reign and curſed Spirits are.
Have all the Swearing Crew thoſe Words forgot,
Above all Things my Brethren ſwear not?

Let them that will perſiſt in this Grand Evil,
Know, they're inticed by a crafty Devil;
Who will reward his Vaſſals in the End,
That ſerve him well, and the Moſt High offend.
Some of theſe Men pretend (and vainly too)
They ſometimes throw out Oaths, and do not know:
But is it poſſible that they can ſwear,
And at the ſame Time neither know nor hear?
Admit it were ſo, then they muſt be ſunk
In ſtupid Ignorance, or beaſtly drunk:
In either Caſe they're ſtill without Excuſe,
For this vile Practice, and the ~~Abuſe~~ great Abuſe
They put on him, who in a Moment can,
Caſt down to Hell each vain, ungodly Man.
We may conclude, that all who vainly Swear,
Are ſuch as never truly God did fear;
And if they don't their wicked Courſe amend,
They muſt expect Damnation in the End.
'Twere to be wiſh'd thoſe human * Laws might be
Obſerv'd and executed faithfully,
Which were enacted by a pious King
And Parliament to ſtop this Vice reigning.
A zeal for God and his Moſt Holy Laws,
A Love to Souls and true Religion's Cauſe,
Should move each pious Heart with deep Compaſſion,
To ſtop bold Vice's Torrent in this Nation,
Leſt that grand Tyrant get the upper Hand;
And cauſe the ruin of a ſinful Land.
May the great God who rules above the Skies,
Be pleaſed, now, to open all their Eyes,
That they may ſee their woeful, wretched State,
And turn to Him, before it be too late.

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* *See the Act of Parliament againſt profane Curſing and Swearing, made in the 19th Year of his preſent Majeſty's Reign. To be read four times in the Year in all Churches and Chapels upon Pain of forfeiting five Pounds for every Omiſſion.*

An ACROSTIC.

V ain are all thoſe who practice this foul Vice;
A nd tho' they paſs for Wits, they are not wiſe;
I gnorance and Impudence their Reaſon blind;
N o ſolid Senſe in theſe vain Men we find.

S atan delights in this audacious Sin,
W hich brings ſo many ſtupid Fools to him.
E ternal Happineſs vain Swearers ſlight,
A nd forward preſs to Hell with all their Might.
R ight Reaſon, which ſhould be their conſtant Guide,
I s by theſe noiſy Fools quite laid aſide.
N othing that's ſerious will vain Talkers pleaſe:
G race and good Manners they are void of theſe.

For ev'ry idle Word, the Scriptures ſay,
Account we are to give at the Laſt Day:
If ſo, what will the common Swearers do,
When try'd for idle Words, and Swearing too?

A Deſcription of a COMMON DRUNKARD, and the ſtupid Folly of DRUNKENNESS diſplay'd.

——Licuit ſemper que licebit,
Parcere perſonis dicere de vitiis. Lucan.

IT never did, nor will deſerve juſt Blame,
Vice to reprove, and not the Perſons Name.
Brave *Lucan*'s Right, and therefore we'll define,
What 'tis that make ſome Men reſemble Swine;
Transforms the human Shape, clouds Reaſon quite,
And cauſeth Fools in Folly to delight:
In ſhort, 'tis Drunkenneſs, which Crime you know,
No Beaſt commits, except the filthy Sow.

To

To draw in proper Colours we deſign,
His Effigies who live ſo like a Swine;
That every Member of the Toping Crew,
May have the frightful Picture in his View.
This ugly, filthy Vice, can never be
Drawn lively with too much Deformity.
As Swine in Mire and Dirt delight to wallow,
So do the Drunkards love ſtrong Drink to ſwallow;
As theſe by Day lye grunting in the Mire;
So thoſe at Night lye ſnoring by the Fire.
View the vain Toper on the Ale-houſe Bench,
In Company with a fond, jilting Wench;
And ſee how he reſembles Fool and Aſs,
While he's diverted with his wanton Laſs.
Behold the Drunkard, when you ſee him come
From Taverns, reeling, raving, ſtagg'ring Home;
His Cloaths beſmear'd with Dirt, his Face with Dung,
By falling often as he comes along!
See the vain Man transform'd into a Beaſt;
His Reaſon gone, and Folly in his Breaſt:
His Eyes are ſwell'd, his Mouth pours out a-main
Words frothy, filthy, ſcandalous and vain.
The Drunkard's Wine turns Reaſon out of Door,
Makes him an Ape that was a Man before.
Behold him, likewiſe, when he goes to Bed,
With fuming Liquors, flaming in his Head:
A frightful Spectacle he will appear,
Like one diſtracted, void of Dread and Fear.
Perhaps he will not riſe next Day till Ten;
Then dreſſes, and directly goes again
To meet his Comrades, call'd, The Jovial Crew,
Who with Delight their Revellings renew.
Drink on my Lads, ſays he, while you have Breath,
You know there is no Drinking after Death:
Our preſent Time in Pleaſures let us paſs;
Becauſe *poſt mortem nulla voluptas.*
And thus the fooliſh Wretch conſumes his Time,
With Gameſters, Strumpets, Rakes, Strong-drink,
(and Wine,

'Till he has vainly ſpent his whole Eſtate,
Then ſees his Folly, when it is too late.
View the deluded Sot when he draws nigh
Th'amazing Confines of Eternity;
And if he's not diſtracted with his Pain,
You'll hear him then moſt bitterly complain
Againſt himſelf and Comrades, who have been
Partakers with him in this horrid Sin!
We will not ſay (ſince Mortals cannot tell)
How ſharp their Puniſhment will be in Hell;
Or how unpardon'd Sinners of this Kind,
In that dark Priſon ſhall be cloſe confin'd;
Yet we are well aſſur'd from ſacred Writ,
Their Torments there will be exceeding great!
Did the vain Drunkard, when he's ſober, ſay,
Alas! how far from Purity I ſtray?
How odious is this Sin of Sottiſhneſs;
What Fool but me, would drink to ſuch Exceſs?
How like a Beaſt I live, which never knew
That Creatures ſhould this brutiſh Vice eſchew:
Nay, do not I in ſome Degrees exceed
The vileſt Brute, when I commit this Deed?
How many fooliſh * Prodigals, who ſpend
Their Wealth in Wantonneſs, have put an End
To their unhappy Lives, by their own Hands,
With Swords and Piſtols, or with hempen Bands?
Let ſober Men, who Drunkenneſs deteſt;
Keep a ſtrict Guard againſt this common Peſt;
And let all thoſe, who herein do tranſgreſs
The Bounds of Moderation by Exceſs,
Reſolve in earneſt, now to bid adieu
For ever to the Bacchanalian Crew.

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* *As did the two Soldiers lately in Kent, viz. James Lanock, and Thomas Wain. See the Sheffield Journal of the 18th of May.*

N. B. *This filthy Vice is painted in proper Colours by the Author of the* Whole Duty of Man. *See Chap.* viii. *of that excellent Book.*

An

An ACROSTIC.

D angerous is the Vice of Drunkenneſs:
R uin'd are many by their mad Exceſs,
U nman'd is ev'ry Man when he's Drunk;
N o Reaſon left when he's in Liquors ſunk:
K nowledge, that noble Faculty's defac'd;
E gregious Folly in its Room is plac'd,
N othing debaſes human Nature more:
N ow he's an Aſs that was a Man before,
E ternal Joys vain ſottiſh Men will loſe:
S orrow obtain, inſtead of calm repoſe;
S hame will attend the Practice they have choſe.

A dreadful Woe in ſacred Writ we ſee, Hab: 2:
Denounc'd againſt the Man, who e'er he be,
That gives his Neighbour Liquors with Deſign
To make him drunk with raging Drink or Wine,
He that does this for Sport, hath Cauſe to fear,
He buys his idle Paſtime very dear,

An HYMN, by J. M.

1. ONE Favour Lord I humbly crave,
And Oh! vouchſafe it me;
Grant I may henceforth all my Days,
See myſelf ſeen of Thee.
2. Then ſurely I ſhall never dare,
My gracious God to grieve;
By any wilful noxious Crime,
So long as I ſhall live.
3. Oh may I place my God and King,
Each Moment in my ſight;
And guard againſt each foul Offence,
And ſerve him Day and Night.
4. The ſervice of the Living God,
Moſt perfect Freedom is;
And his Reward for doing well,
Is everlaſting Bliſs.

5. We

5. We are aſſur'd from Truth itſelf,
That all who perſevere;
In doing God's moſt Holy Will,
For ever happy are.
6. Let us not faint or weary be,
For only ſuch aſcend:
To the eternal Reſt above,
Who hold out to the End.
7. O thou eternal glorious King,
Grant we may perſevere;
In doing thy moſt Holy Will,
While we continue here.

Part of the 145th PSALM imitated, by J. M.

1. I'LL magnify Thee O my God and King,
And Sacrifice of Praiſe will daily bring:
For ever will I praiſe thy Holy Name;
And with Delight thy Noble Acts proclaim.
2. Each Day I live, my Thanks and Praiſe ſhall be,
Given with grateful Heart, my God, to Thee:
And when I ceaſe to praiſe thee in this State,
With Angels bright let me thy Love relate.
3. Great is the Lord and marvelous alſo;
Moſt worthy of our Praiſe, his Servants know:
His Pow'r and Goodneſs human Thoughts tranſcend
And of his Greatneſs there can be no End.
4. One Generation (in this State below)
Unto another, thy great Acts ſhall ſhow
And praiſe the ſame, and Thee their Fort and [Tow'r;
Declaring with great Joy thy mighty Pow'r.
5. I will be talking of thy Glories great,
And with my grateful Praiſe the ſame repeat:
Thy Praiſe my pleaſant Theme, always ſhall be,
And wonderous Works, to all Eternity;
6. All faithful men, with Pleaſure ſhall declare
Thy wond'rous Acts, which great in Number are,
And I alſo thy Greatneſs will relate;
And on thy Loving Kindneſs meditate.

The

7. The true Memorial of thy Kindneſs great,
Men ſhall record and faithfully repeat:
And they ſhall ſing and with glad Hearts expreſs,
Thy tender Mercies and thy Righteouſneſs.

An ACROSTIC.

E NVIOUS Souls are often griev'd to ſee
V irtuous Perſons live contentedly.
I t frets them ſore, and therefore they'll not fail,
L aſhing them with their Tongues, much us'd to rail.

S LANDERERS are the true Agents of Hell,
P uſh'd on by Beelzebub, with whom muſt dwell
E ach envious Wretch that trades for him with Care,
A nd ſhoots his Bolts and Darts, which poiſon'd are.
K nowledge divine theſe wretched Monſters hate,
I t does not ſuit their helliſh ſinful State:
N o, Light and Darkneſs ne'er together dwell,
G race, Peace and Love, have no Friendſhip with (Hell.

P. S. Such as are guilty of this noxious Evil,
Are in the Service of a tempting Devil;
And every Slave that ſerves this helliſh Fiend,
By him ſhall be rewarded in the End!

See St. *James* iii. 6.

ANOTHER.

R ENEW our Souls, O holy God of Love,
E nable us to ſeek the Joys above:
G rant us ſuch Wiſdom that we may eſchew
E v'ry known Sin, and Virtue's Ways purſue.
N ow's the accepted Time which God allows,
E ach ſinful Mortal, Virtue to eſpouſe.
R eligion and the Scriptures tell us plain,
A ll Men muſt be renew'd and born again;
T hat do expect the Comforts of the Bleſs'd,
I n the bright Manſions of eternal Reſt.
O then 'tis Wiſdom true and conſummate,
N ow to regard with Care our future State.

S ALVATION is a moſt tranſcendent Prize,
A nd all will ſeek it who are truly wiſe:
L ife everlaſting, prudent Perſons know,
V iew'd with the Eye of Faith muſt needs be ſo,
A ttain'd it is by thoſe, (the Scriptures ſay)
T hat walk upright, and God's Commands obey.
I t is a Treaſure Mortal Eye ne'er ſaw,
O f Value infinite, Believers know,
N othing can equal it in this great World below.

On the SABBATH DAY.

REmember well the ſacred Sabbath Day,
And do no Work therein, nor vainly play.
'Tis a Command of God the Lord moſt high,
With which all human Creatures ſhould comply.
The Man who gather'd Sticks upon this Day,
Was ſton'd to Death, the Holy Scriptures ſay;
Let none now dare to do what will offend
The living God, their beſt and greateſt Friend;
Leſt in his Wrath he dreadful Vengeance take,
On ſuch as wilfully his Sabbaths break.

An HYMN.

O Power ſupreme, to Thee I ſing,
And humbly Thee implore,
To grant that I may grow in Grace.
And love Thee ever more.
Wiſdom divine, that Jewel rare,
Thou only canſt beſtow;
O then vouchſafe to give it me,
While I ſojourn below.
Fain would I raiſe my Heart above
Things tranſient, mean and baſe;
That thro' thy Mercy I may gain
At laſt a Reſting Place,
In the bright Realms above, where Joys
Solid and laſting are;
Pleaſures that never ſatiate,
Free from all anxious Care.
Away I'll flee from mundane Joys,
Which quickly have an End,
Henceforth I'll ſtrive to pleaſe my God,
My beſt and greateſt Friend.
Moſt glorious King who rules on high,
In the bright Realms above;
Vouchſafe to hear thy Children cry,
O holy God of Love.
Come down dear Lord and viſit me,
And here vouchſafe to ſtay,
Or take me up from hence to Thee,
My God I humbly pray.

LOVE not the WORLD.

VAin fleeting Joys and trifling Toys,
We fooliſh Mortals prize,
But we ſhould love the Joys above,
If we were truly wiſe.
If we therefore, this World adore,
And take Delight therein;
We ſhall offend our greateſt Friend,
By this audacious Sin.

An Æ N I G M A.

I 'M of a noble Parentage and Race,
And in Aſſemblies grand I claim a Place.
More ancient than the Globe on which Men move,
All me admire who ſhining Virtue love.
The modern Wits, who mundane Joys admire,
For my Aſſiſtance have no true Deſire.
To all Mankind I'm one that wiſhes well,
And have turn'd Thouſands from the Road to Hell;
I'm well eſteem'd by the King of Kings;
And was concern'd in creating all Things.
Encomiums great a wiſe King gave of me,
Who knew I ſhou'd befriend Poſterity.
I far exceed Diamonds and Rubies rare,
The coſtly Pearl with me cannot compare;
I guard my Lovers all, from real Harms,
Who are inamour'd with bright Virtue's Charms.
I'll ſay no more, leſt I ſhould be too plain
In the Diſcov'ry of my proper Name.

A R E B U S.

A N Object, which the Wiſe in Heart admire;
And what the Sick and Lame always deſire.
A Man of Prudence, for his Faith renown'd;
And that which never with bad Men is found.
Something that cannot comprehended be;
And that from which no Mortal can be free.
If now your witty Genius can divine,
The correſpondent Words in every Line;
By the firſt Letter of each Line is found,
A Kingdom's Name in ſacred Writ renown'd.

P. S. *Perhaps the pious, ingenious Reader, may think that theſe two laſt Pieces of Poetry, ſhould not have been inſerted here: But, as they are wrote in a ſerious Style, &c. it is hoped their Inſertion will be excuſed.*

An

An ACROSTIC.

F AITH, which is true, is a tranſcendent Grace;
A nd happy are thoſe Souls where ſhe takes place:
I nlighten'd and enliven'd from above,
T he pious Chriſtians towards Heaven move;
H eav'n's the Object of their greateſt Love.

H OPE is the Souls ſafe Anchor, we believe,
O n which we muſt rely till we receive
P ardon and Peace, with everlaſting Reſt;
E xalted to the Manſions of the Bleſs'd.

C HARITY's a Grace divine and excellent;
H eaven's the Place from whence this Jewel's ſent:
A ll that are truly Wiſe with her abide;
R ight Reaſon and Religion are their Guide.
I n Peace they live, in Faith and Hope they die,
T hen from this World their Souls aſcend on high,
Y onder, above the Stars and azure Sky.

THE CHARACTER OF A Sober Religious Man, neither WHIG nor TORY.

I. HE's one, whoſe Name is Chriſtian, in Oppoſition to Jews, Turks, and Pagans; his Sir Name is Catholic, to diſtinguiſh him from Sects and Separatiſts.

II. One

II. One who is neither atheiſtically Profane, nor enthuſiaſtically ſuperſtitious; but ferioufly religious, according to the Canon of the Holy Scriptures; and always conformable to the Laws of the Land; giving to Cæſar the Things which are Cæſar's, and to God the Things which are God's.

III. One that thinks it highly reaſonable to prefer the Wiſdom of the publick Authority in appointing the external Modes and Circumſtances of Divine Worſhip, before the Dictates of private Judgement: And therefore will not diſturb the peace of the Church in contending paſſionately for, or againſt Things indifferent.

IV. One that believes the Doctrine of the Communion of Saints to be Apoſtolical; and therefore thinks it his Duty ſome Times to maintain a Chriſtian Correſpondence and religious Communion, with ſober, wiſe, and good Men, who hold the Foundation, tho' they differ about the Pinacles of the Temple.

V. One who is a Chriſtian of a primitive Temper; doth not ſet Boundaries to Religion, as if it had taken Sanctuary only on Holy Ground, (within the See of Rome) but looks upon external Reverence, and internal Devotion, as the beſt Ingredients of Divine Worſhip.

VI. One whoſe Faith is agreeable to the Doctrine of the Holy Apoſtles, and his Life conformable to the Example of the Bleſſed Jeſus, and all his ſerious Diſcourſes tend to promote Peace and Holineſs; and wiſhes the Terms of Chriſtian Communion were ſo comprehenſive, that all the World might with one Voice glorify the Eternal God.

VII. He's a Man of a ſober Piety; and well temper'd Zeal: Doth not baptize his Religion with the Name

Name of a Sect, nor eſpouſe the Quarrel of a Party; nor is he guilty of Corinthian Vanity, in crying up a Paul, Apollos or Cæphas; but looks upon it, as the main Deſign of Chriſtianity to make Men good: And where it has not this Effect, it matters not what Church Men are of, becauſe a bad Man can be ſaved in none.

VIII. He's one that lives a godly, ſober Life, as if the Commandments had a Relation to the Creed. Doth not put off his Religion with his Sunday's Suit and make it the Buſineſs only for Canonical Hours, but goes on in a regular, conſtant Diſcharge of religious Duties. And as he believes, that it is the Duty of every Houſholder, to take due Care, that both he and his Family ſerve the Lord; and that he and they ſhould twice a Day, at leaſt, make their Addreſſes to that God who heareth Prayers; ſo is he very careful in the Performance of that important Duty of Family Prayer, every Morning and Evening.

IX. He believes that Holineſs of Heart and Righteouſneſs of Life which the Law of God requires, is abſolutely and indiſpenſable neceſſary to Salvation.

X. He's one that is chearful without Levity, ſober without Formality; prudent without Stratagem; religious without Affectation; ſociable in Company with moderately drinking; angry (when highly provok'd) without ſwearing; and zealous without peeviſh Diſputing.

XI. He's one that has no By-Ways from the Royal Road of Loyalty, Reaſon and Conſcience; but keeps ſtraight forward, walks circumſpectly; and is neither afraid nor aſham'd of his own Actions; ſo that he can bear up his Head againſt a Volly of unjuſt Slanders, being compaſſed with a Brazen-Wall of Innocence and Integrity.

XII. He's

XII. He's one that carefully follows the Golden Rule of doing to others whatſoever he would have them do to him, in all Caſes. And is always willing and ready, (according to his Ability) to beſtow Part of his Income upon proper Objects of Charity. In a Word; he's one that mends the Times more by his good Example than by his Cenſures; and when evil minded Men, by ſecret Conſpiracies and ſcandalous Immortalities, are plotting the Ruin of the Kingdom, the Language of his Heart and Tongue, is,

GOD ſave the KING.

N. B. *It is ſuppos'd that the Original of this Character was compoſed by an eminent Divine of the Church of England.*

Part of the 15th PSALM imitated, by J. M.

WITHIN thy glorious Manſions Lord,
Who is the Man that may
For ever dwell in perfect Reſt,
And there thy Praiſe diſplay?
'Tis he that lives a godly Life,
And does the Thing that's Right;
Who with Sincerity of Heart,
Speaks what is juſt and right.
Diſdainful Language ſcorns to uſe,
Nor Harm will ever do;
Unto his Neighbour, (or his Goods)
Whether his Friend or Foe.
That is not liſted up with Pride,
But humble, meek, and wiſe;
And ſuch as love and fear the Lord,
He does moſt highly prize.

To the eternal and immortal Three,
The uncreated GLORIOUS DEITY;
Moſt grateful Thanks and Praiſe be ever giv'n,
By all who breath on Earth, and live in Heav'n.

F I N I S.

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